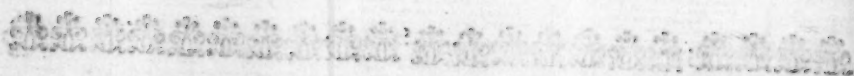


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A SHORT  
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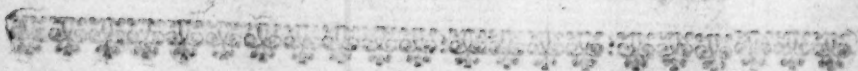


A SHORT

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A SHORT  
S U R V E Y  
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WITH *K*  
Suitable I N F E R E N C E S.

A L S O,  
Some R E M A R K S on its C O N T E N T S,  
A N D T H E  
Importance of M E D I T A T I O N.

To which are added, *viz.*

- |                                                                                                                                                                                                 |                                                                                                    |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| S E C. I. SOME Enlargement<br>on <i>Luke</i> xxiv. 44. wherein<br>are transcribed some of the<br><i>Prophecies</i> in the <i>Psalms</i> re-<br>lating to C H R I S T, with<br>their Fulfilment. | I V. A Parallel between MOSES<br>and C H R I S T.                                                  |
| I I. T H E Renewal of the <i>Law</i> ,<br>by MOSES.                                                                                                                                             | V. T H E Divinity of C H R I S T<br>proved, from a variety of<br>Scriptures.                       |
| I I I. A N Explanation of some of<br>the <i>Jewish Sacrifices</i> and <i>Offer-<br/>ings</i> , by comparing them with<br>the Sufferings of C H R I S T.                                         | V I. A view of some inani-<br>mate Things, by which<br>C H R I S T is represented in<br>Scripture. |
|                                                                                                                                                                                                 | V I I. T H E true Cause of the Mis-<br>carriages of Mankind, from<br>first to last.                |

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Divided into T W O P A R T S.

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L O N D O N :  
Printed in the Year 1753.

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# P R E F A C E.

**O**UR eternal welfare is inseparably connected with the belief and experience of the truths contain'd in the Bible. 'Tis therefore, the indispensable duty of all who enjoy that rich blessing, diligently to attend to its doctrines and precepts ; as the neglect of it, and the irretrievable loss of their souls, are link'd together. 'Tis the foundation of all spiritual knowledge ; a lamp unto our feet, and a light unto our paths : A light shining in a dark place it is justly stil'd, for wofully dark and benighted would this world be without it ; and sad is their case who despise or neglect it ; better will it be with Sodom and Gomorrah in the day of judgment than with such. The design of this treatise is to point out a few of the blessings it contains, and the importance and advantage of an interest in them ; (principally intended for the benefit of young persons, and those who receive favours of this sort from the truly generous ;) in order to promote the study of the word of God, to the neglect of which, is owing, that ignorance and wickedness we find among us.

## P R E F A C E.

*It will not be expected that in so short a treatise I should enlarge on the creation of the world, the deluge, the history and chronology of the Bible ; my design is only to take a view of those most glorious and important parts, which is the principal design of revelation to make known, and in which every other part centers ; viz. Our recovery from the ruins of the apostacy, the restoration of the divine Image on our souls, and the everlasting enjoyment of the blessed God.*

*I HAVE in several places collected such parts of the Scriptures as are adapted to the subject, in hopes that the Divine Spirit who indited them, would attend his own word with a divine energy to the hearts of some of my readers ; and on his aid depends the success. I rather chose this method, as no arguments can be so forcible as those which bring the credentials of heaven for their support, and bear its impress.*

*Would mankind study the Scriptures, without prejudice, and with a sincere desire of profiting by it's contents, there is nothing so great, or good, but might be expected thro' the divine blessing, as the result of it : and till this is in some good degree the case, errors, innovations, and evil practices,*



## P R E F A C E.

*tices, must be expected, as the consequence of following their own imaginations.*

MAN, without revelation, *strays in a bewild-er'd path, without a guide, and is continually liable to be misled : and no wonder if they who are not directed by this unerring rule, differ in their sentiments, as they do in their faces : with what pleasure then must a sincere mind, who, after he has gone round the circle of finite knowledge, and created enjoyments, in pursuit of substantial happiness, (where he who seeks it is ever disappointed,) receive the Sacred Oracles, convinc'd of their supreme excellency, and divine original !*



which, will be expected, as the consequence of following their own imagination.

Man, without revelation, is lost in a bewilderment of paths, without a guide, and is continually liable to be misled: and no wonder if they who are not directed by this heavenly rule, differ in their sentiments, as they do in their facts: with what pleasure then must a father's mind, who, after he has gone round the circle of finite knowledge, and created enjoyment, is now lost in the labyrinth of things, which he sees, feels it is ever disappointed, receive the Sacred Oracles, containing of their glorious excellency, and divine original!





A SHORT  
SURVEY  
OF THE  
BIBLE.

**T**HERE is no history so antient as the *Bible*, neither is there any so excellent. How dark and fabulous is every other account of the origin of nature! and no wonder, as none but the great *Author* himself can possibly acquaint us with it: *Where wast thou when I laid the foundations of the earth?* Job 38. 4.—It begins with our creation, and by gradual advances, displays the wonders of Divine Providence, as well as the riches of Divine Grace, till it reaches thro' to the eternal world. “Its parts are so many, its beauties and glories so numerous,” that so far from being able to recount or *survey* them all in a short treatise, 'tis eternity only can fully open its invaluable treasures.

## S E C T. I.

*The Origin, and Fall of Man.*

**D**IVINE REVELATION, which only can acquaint us with our origin, asserts the dignity of human nature in its innocent and happy state: assures us that man was created in his *Maker's Image*; holiness was stamp'd on his soul; was favour'd with communion and intercourse with him, and form'd for the inexpressible delights of the heavenly world, in the full enjoyment of him. — But how is the *fine gold changed*! what an alteration appears when we survey his present condition! He is at enmity with God his Creator, and kind benefactor, (Oh awful thought!) Pride, the sin of the apostate angels, has got strong possession of him, *he says to the Almighty, depart from me; I desire not the knowledge of thy ways.* The *Divine Image*, that was on his soul, is defac'd; his rationality, and all his boasted powers, which ought to be devoted to the service of him who gave them, are employ'd in mean perishing delights, and even against his *Creator*: and in this apostacy is every individual of the human species involv'd. *Who can bring a clean thing out of an unclean?* Job xiv. 4. \*

BUT, blessed be God we are not to stop here; tho' it is a deplorable condition, 'tis not an irremediable one. — And now, O Soul, as there is hope concerning thee, suppose God before the revelation of his *Son*, had given thee liberty to make thy own terms, could'st thou have ask'd any thing equal to what he has given? — No surely; The contrivance of thy salvation, requires, *Infinite Wisdom* and *Infinite Love*.

## S E C T.

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\* The following *Scriptures* afford us a plain description of the sad effects of our Apostacy, *Pf. li. 5.* Shapen in iniquity. *Eph. ii. 3.* By nature children of wrath. *Rom. iii. 10, 18.* There is none righteous. *1 Cor. xv. 22.* In *Adam* all die. *2 Pet. ii. 19.* Servants of corruption. *1 Tit. i. 15.* The mind and conscience defiled. *Jer. iii. 17.* Evil heart. *Ezek. xi. 19.* Stony heart. *Eph. iv. 18.* Alienated from the life of God. *ver. 22.* The old man which is corrupt. *Mark. vii. 21, 22.* Out of the heart of man proceed evil thoughts, &c. *Gen. vi. 5.* Evil Imaginations. *Mark. iii. 5.* Blindness of heart. *Eph. ii. 1.* Dead in trespasses and sins.



## S E C T. II.

*The Method of the Sinner's Recovery.*

**S**TAND amaz'd, O my soul! and say with the Prophet, *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* This Love infinitely exceeds the bounds of our most exalted conceptions.—*Here's indeed good tidings of great Joy; To us a Saviour is born, To us a Son is given; and he no less than the SON of GOD, the brightness of his Father's Glory, and express Image of his person. Wonderful, Councillor, The MIGHTY GOD, The everlasting Father, and Prince of peace; and he is become JEHOVAH our righteousness.*—He condescended to take our nature upon him, with all its sinful infirmities, and is not ashamed even to call us his brethren. *We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.* As the high priest under the law was anointed with holy oil, (an emblem of the Divine Spirit,) so our great High Priest was anointed with the Holy Ghost, to qualify him for his Office and arduous undertaking.

It ought surely to melt the hardest heart who reads the description of his sufferings in the word of God; *He was brought as a lamb to the slaughter. He suffer'd the Just for the unjust that he might bring us to God. Tho' he was rich, yet for OUR SAKES he became poor, that we thro' his poverty might be rich.* *Was buffeted, reviled, spit upon, scourged, number'd with transgressors, and poured out his soul unto death.*—But this is not all; his soul sufferings were by far the most severe: there was the wrath of an offended God, due to sinners, which he must bear as their Surety. A weight! that we must all have sunk under! and had he not been GOD as well as Man, could not have supported it; but his Divine Nature assisted the Humanity to undergo these Sufferings. What agonies did he feel in the Garden, when *his sweat was as it were great drops of blood!* What distress of Soul! when he cried on the cross,

B 2

My

<sup>a</sup> Isai. lv. 8, 9.<sup>b</sup> Jer. xxiii. 6.<sup>c</sup> Heb. iv. 15.<sup>d</sup> Heb. ii. 11.<sup>e</sup> Acts x. 38.<sup>f</sup> 2 Cor. viii. 9.<sup>g</sup> Isai. liii. 12.<sup>h</sup> Luke xxii. 44.

*My God, My God, why hast thou forsaken me*<sup>i</sup>? And what greater proof can we have of the Soul-Sufferings of our Lord, than his agonies give us: 'tis plain he had something much greater to bear, than the separation of soul and body, as *Martyrs* have even met death with a smile, and triumph'd in flames. "Behold the Man, who endured the Cross and despised the Shame; look and love, wonder and mourn!"

"CHRIST here abolished the *ceremonial law*. There was "no farther occasion for the types of beasts, nor for the "typical actions of slaying and sacrificing them: he here realized those types. The fire and sword were satisfied; and "the fire on the altar was extinct. The sword was sheath'd "in his blood, the fire of God's wrath enter'd his soul; and "believers, are no longer to eat the typical passover, but to "feed by faith, on *that bread which came down from heaven*<sup>k</sup>, "that bread and wine, which is the support of our souls here, "and will be the support of our souls, and spiritual bodies hereafter." As the corn, which makes the bread that supports our natural bodies, must be ground or bruised, and endure the fire, before it becomes bread; so our spiritual food must undergo the same, before it could yield us any nourishment. *Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day*<sup>l</sup>.

CHRIST here *finish'd the work his Father had given him to do*. A work! on which depends the eternal salvation and happiness of the human race;—On which, was built the faith and hope of all good men before its completion, and has employ'd the tongues of saints ever since:—A work, that ought continually to be the Joy and wonder of our souls now, and the celebration of which will be our everlasting employment. And our great *High Priest* is now gone with his own blood into heaven itself, (of which the Holy of Holies was a representation,) *having obtained eternal redemption* for us<sup>m</sup>. And as the high priest bore the *names of the children of Israel in the breast-plate on his heart, before the Lord*<sup>n</sup>, so our *High Priest* bears our names really on his heart, in his *Intercession* for us; and they are said to be *graven on the palms of his hands*<sup>o</sup>: and we are by his sufferings and mediation, restor'd to all our forfeited privileges, and are hereby laid under eternal bonds of gratitude and love.

*Infer-*

<sup>i</sup> Mark xv. 34.

<sup>n</sup> Exod. xxviii. 29.

<sup>k</sup> John vi. 41.

<sup>o</sup> Isai. xlix. 16.

<sup>l</sup> John vi. 54.

<sup>m</sup> Heb. ix. 12.

## Inferences.

1. THIS shews the evil there is in *Sin*, that nothing less than the *blood of Christ* can cleanse us from it: And the justice of God demands, that either the *sinner*, or his *surety*, bear the weight of it.

2. THE atonement of *Christ* turns all the perfections of God to the advantage and comfort of the believer. His holiness and justice, which are terrible attributes to the sinner, are the consolation and joy of the *christian*; on these are grounded his faith in the promises, *for they are all yea and amen in Christ Jesus*<sup>p</sup>.

3. REMEMBER, this salvation was provided and wrought out by God himself. *He trod the wine-press alone*<sup>a</sup>. Believers are redeemed ones, and 'tis an evidence that we are such, if we are prepar'd to join in that song of praise, Rev. i. 5, 6. *Unto him that loved us, and washed us from our sins in his own blood.*

4. THAT Jesus Christ is able to save them to the uttermost, that come unto God by him<sup>r</sup>; and as willing as he is able. *Come unto me all ye that labour, and are heavy laden, and I will give you rest*<sup>s</sup>. *Him that cometh to me, I will in no wise cast out*<sup>t</sup>.

5. DON'T let the number or aggravations of thy sins drive thee from *Christ*: be they ever so many, or great, his blood can cleanse thee from them. *The blood of Jesus Christ his Son cleanseth us from all sin*<sup>u</sup>. And tho' sin has abounded, grace has much more abounded<sup>w</sup>. The forgiveness of the vilest sinners is left on record to prevent *despair*. Those that are righteous in their own eyes, (and remain so,) are not the persons he came to save. *I am not come to call the righteous, but sinners to repentance*<sup>x</sup>.

6. WHATEVER our wants or difficulties are, there's enough in *Christ* to supply and relieve them. *In him dwelleth all the fulness of the Godhead bodily*<sup>y</sup>, or substantially.

7.

<sup>p</sup> 2 Cor. i. 20.<sup>a</sup> Isai. lxiii. 3.<sup>r</sup> Heb. vii. 25.<sup>s</sup> Matt. xi. 28.<sup>t</sup> John vi. 37.<sup>u</sup> 1 John i. 7.<sup>w</sup> Rom. v. 20.<sup>x</sup> Matt. ix. 13.<sup>y</sup> Coloss. ii. 9.

7. As ever you expect to conquer sin, and get the victory over your spiritual enemies, never set about it in your own strength. *Without me ye can do nothing*<sup>z</sup>. Look up daily to him, whose *grace is sufficient for thee*, and has promised, *as thy days, so shall thy strength be*<sup>a</sup>. We cannot live upon grace received; for constant supplies of spiritual food from *Christ*, are as necessary for the health and vigour of our souls, as natural food is for our bodies.

8. How vain is the confidence of those, who trust in any thing short of *Christ* for eternal salvation! Some are apt to imagine, that because they belong to a particular sect of *christians*, (that most likely in which they have been educated,) they shall certainly be saved. But this is not the question that will be ask'd thee at the great tribunal: if *the righteousness of Christ* is found upon thee, thou wilt be saved in any; but if not, — No name thou art distinguish'd by *among men*, can avail thee any thing.

### S E C T. III.

#### *The blessed Effects of the Redeemer's Sufferings, and Obedience.*

1st. **J**USTIFICATION. "Which is an absolution from  
" guilt, and freedom from condemnation. — Be-  
" hold here the sweet harmony of the divine attributes, in  
" justifying and pardoning the believer! One attribute is  
" not raised upon the ruin of another, but justice and mercy  
" both triumph, and shine with equal splendor. Oh glori-  
" ous and all wise contrivance! whereby God made suffi-  
" cient provision for the reparation of his honour, for the vin-  
" dication of his holiness, and at the same time for the con-  
" solation and eternal salvation of all repenting and believing  
" sinners."

2. **A**DOPTION. That is taking a person into the relation of a *Son*, who was not so by nature. By reason of our apostacy we are strangers, aliens, &c. and none are restored to this glorious privilege but by faith in *Christ Jesus*, *For ye*  
*are*

<sup>z</sup> John xv. 5.

<sup>a</sup> Deut. xxxiii. 25.



are all the children of God by faith in Christ Jesus : Gal. iii. 26. " and Christ invests every believer, weak as well as strong, " in the blessed privilege of adoption. *Christ of a Son* because " came a servant, that we of slaves might become sons."

3. SANCTIFICATION, Is making persons holy, who were impure and defil'd before : 'tis washing away the filth of sin ; (*And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.* 1 Cor. vi. 11.) of which the washings in the ceremonial law were typical<sup>a</sup>. 'Tis making us meet for the heavenly inheritance ; *without holiness no man shall see the Lord*<sup>b</sup>. Nothing shall enter the new Jerusalem that disturbs or defiles. — Sanctification is a progressive work ; 'tis begun in regeneration, but will not be perfected till we arrive at the heavenly world. Sin, tho' it has receiv'd its mortal wound in every believer, dies a lingering death, will often disturb him, and never leave him, till the ~~last~~ separation of soul and body.

#### Inferences.

1. THE christian religion makes its way to the heart. It not only invests every believer in the most glorious privileges, but, 'tis also a transforming religion ; it renews all the powers of our souls, and in some degree re-instamps the *divine Image* on them. A religion less powerful could never make us partakers of a *divine nature*, which is an essential qualification for our advancement to glory. *And what is the exceeding greatness of his power to us-ward who believe.* Eph. i. 19.

2. IT is the office of the *Holy Spirit*, the third person in the *glorious Trinity*, to apply the blessings of the Redeemer's purchase. Without this application *Christ had died in vain* ; for we are naturally so wedded to our sins, and fond of this world, that all the excellencies which are in *Christ*, both in his person and offices, will never make way to our hearts, till the Divine Spirit *convinces of sin*, and shews us our need of a Saviour. And 'tis the same *Divine Agent*, that carries on the work in our souls, against all the opposition of satan, and our own corruptions. 'Tis he opens our blind eyes, unstops our

<sup>a</sup> Exod. xxix. 4.

<sup>b</sup> Heb. xii. 14.

<sup>c</sup> Prov. xxiii. 26.

our deaf ears, softens our hard hearts, and opens them to receive the *Saviour*: 'tis he unfolds the *covenant of grace*; carries on the work of *sanctification*, and seals us to the day of *redemption*.

3. As all our knowledge and experience in divine things, is owing intirely, to the influences of the *Divine Spirit* upon our hearts, *how earnest* should we be with God, that he would afford us this invaluable blessing! and for our encouragement we are assured that he will give the *Holy Spirit* to them that ask him. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him? Luke xi. 13.

## S E C T. IV.

*A short View of the Christian Ethicks, or Moral Doctrine which the Bible affords.*

**MATTH.** xxii. 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

*Ver.* 39. Thou shalt love thy neighbour as thyself.

*Pf.* ci. 5. Whoso privily slandereth his neighbour; him will I cut off: him that hath an high look, and a proud heart, will I not suffer.

*Matth.* v. 44. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

*Matth.* vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them.

*Matth.* xviii. 21, 22. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven.

*Matth. vii. 1.* Judge not, that ye be not judged.

*Matth. xviii. 4.* Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

*Matth. v. 48.* Be ye therefore perfect, even as your Father which is in heaven is perfect.

*Rom. xii. 19, &c.* Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

*Rom. xii. 18.* If it be possible, as much as lieth in you, live peaceably with all men.

*Gal. v. 22, 23.* The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

*Gal. vi. 7.* Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

*1 Thess. v. 22.* Abstain from all appearance of evil.

*James i. 22.* Be ye doers of the word, and not hearers only, deceiving your own selves.

*Heb. xiii. 16.* To do good, and to communicate, forget not: for with such sacrifices God is well pleased.

*James iii. 17.* The wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

*1 John iv. 20.* If a man say, I love God, and hateth his brother, he is a liar.

*21.* This commandment have we from him, that he who loveth God, love his brother also.

*Phil. iv. 8.* Finally, brethren, whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

### *Inferences.*

1. THUS we see, that though the sinner is pardoned by the free unmerited grace of God, through *Christ*, nothing can be more forcible than the commands and exhortations even to consummate purity: so far as 'tis attainable in the present life. *Precepts*, that if regarded, Rapine, Tyranny, and those cruel devastations that are made in the world, by the lawless rage of uncontrouled passion, would give way to Justice, Mercy, and all the happy fruits of righteousness. Instead of those acts of violence, injustice, prophaneness, and immorality, with all the long train of evils, which *sin* has introduced, and which we are daily witnesses of, the contrary happy tempers would prevail, and the world would be restored, in some good degree, to its original constitution. The wilful-transgressor, however sanguine his hopes may be of an interest in the privileges of the *Gospel*, has neither *part*, or *lot*, in this matter. "A *Lamb* may fall into the mire, but none except "swine will wallow in it." *Christ* came to *save us from our sins*, not to save us in them.

2. THO' in many things the *christian* falls short of his duty, and too often transgresses the bounds of these pure and divine precepts, yet, it is the desire of his soul, to have them *engraven* on his heart, and his life and conversation a perfect transcript of them: when he falls short, he laments it, and can't be satisfied till the breach is made up between him and his God, *through the blood of Jesus*. And after his most diligent observance of these divine precepts, he'll acknowledge himself *an unprofitable servant*; and will by no means think his imperfect obedience, sufficient to justify him in the sight of God: but, as a conformity to these happy tempers is the prevailing bent of his soul, so, he looks on them as evidences of the sincerity of his faith in *Christ*; as that which is of the right kind, ever *purifies the heart*.



## S E C T. V.

*The Bible contains awful Denunciations against  
(and Warning to) the Sinner.*

**P S A L.** ix. 17. The wicked shall be turned into hell,  
and all the nations that forget God.

2 *Pet.* ii. 4, 5, 6. If God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment ; and spared not the old world, but saved Noah, the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly ; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, Making *them* an ensample unto those that after should live ungodly.

*Prov.* i. 24, 27. I have called, and ye refused, I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof : I also will laugh at your calamity, I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you.

*Rom.* ii. 4, 5. Or despisest thou the riches of his goodness, and forbearance, and long-suffering ; not knowing that the goodness of God leadeth thee to repentance ? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

*I Cor.* vi. 9. Know ye not that the unrighteous shall not inherit the kingdom of God ?

*Job* xx. 5. — The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.

*Job* xi. 20. The eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

*Psal. xxxvii. 28.* For the Lord loveth judgment, and forsaketh not his saints, they are preserved for ever : but the seed of the wicked shall be cut off.

*Prov. iii. 33.* The curse of the Lord is in the house of the wicked : but he blebseth the habitation of the just.

*Prov. iv. 14.* Enter not into the path of the wicked, and go not in the way of evil men.

*Prov. v. 3, 4, 5.* The lips of a strange woman drop as an honey-comb, and her mouth is smother than oil. But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death : her steps take hold on hell.

*Jer. x. 10.* The Lord is the true God; he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

*Rev. xx. 12, 15.* And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works†. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: And they were judged every man according to their works\*. And death and hell were cast into the lake of fire: This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.

### *Address to the Sinner.*

CAN'ST thou read these scriptures, O Sinner, and remain unconcerned? Would'st thou be so, if ruin was impending over thy

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† Matt. 25. 14, 31. \* How should the consideration of this promote our diligence in the improvement of the talents God has entrusted us with! and after all, who would dare to venture the decision of this impartial tribunal, on the foot of his own imperfect obedience? Let us, from a sense of our own failures and imperfections, look to *Christ* for a righteousness which can bear the scrutiny of heaven.

thy temporal concerns? Hast thou not had repeated convictions that thy condition is unsafe? Thou hast a monitor within thee that assures thee so, if thou hast not hardened and blinded it; and yet thou dost wilfully go on in a course of sin. Thou art not only joining with *Adam* in his apostacy from God, but, art in some measure falling a second time, and aggravating thy condemnation, by neglecting or refusing the *Saviour*, which God has appointed to deliver us from the curse of his broken law. *How shall we escape, if we neglect so great salvation?*

THE frequent loss of thy friends and acquaintance, inform thee, that before long it will be thy time to exchange worlds; and suppose God should say concerning thee, as he did of *Hananiab* the prophet, Jer. 28. 16. *This year thou shalt die*: Or to the rich man in the Gospel, *Thou fool, this night thy soul shall be required of thee*: Luke xii. 20. what account art thou prepar'd to give at GOD'S TRIBUNAL? Art thou not in debt *ten thousand talents*<sup>b</sup>? Reflect on thy past and present mercies: who gave thee being, and all the rich variety of blessings thou enjoyest? However remote the channels thro' which thou receivest thy comforts may seem, they may easily be trac'd up to the *Fountain* of life and happiness: and at the same time thou reflectest on thy mercies, reflect on the returns thou hast made. *Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me.* Isai. i. 2. Ingratitude, is looked upon by men as one of the blackest crimes; and if our fellow creatures have a right to our love and regard, in consequence of their kind offices, how much more has the blessed God? 'Tis for our own benefit that God is so graciously importunate with us to obtain his favour; *If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man*<sup>c</sup>.—Perhaps you imagine religion to be a melancholy thing, and that you'll be robbed of every pleasure if you embrace it; but, 'tis then you'll begin to know what true pleasure is. *Wisdom's ways are ways of pleasantness, and all her paths are peace.* Prov. iii. 17. Thou wilt exchange the false named pleasures of sin, for pleasures that are noble, satisfying, and eternal. None have true cause

<sup>a</sup> Heb. ii. 3.

<sup>b</sup> Matt. xviii. 24.

<sup>c</sup> Job xxxv. 7, 8.

cause for joy but the *christian*, and his are *unspeakable and full of glory*. 1 Pet. i. 8. "The pleasures of sense are precarious, uncertain, and perishing;" but these are abiding, and can never be lost. "Believers carry their happiness about them, they carry it within themselves; the world cannot rob them of it, and God will not." *And your joy no man taketh from you.* John xvi. 22. But the joy of the sinner is *folly*<sup>d</sup>: Shame, Disquiet, Disease, and eternal Death, are the fruits of the sinner's Joys; but those of the *christian* are rational and sublime; they proceed from heaven, and will be perfected in it.

### Objection.

"You exhort us to repent and believe, and at the same time tell us 'tis not in our own power, but that faith is the gift of God."

### Answer.

'Tis certainly true, that *repentance towards God, and faith toward our Lord Jesus Christ* (graces essential to the christian character) are the gift of God: nothing less than Almighty power can infuse a principle of spiritual life into a soul dead in sin: but in order to answer the objection, I would ask this question, viz. The blessing of God being absolutely necessary to the success of our *temporal concerns*, whether a rational creature has a right to expect it without the diligent use of means? This is God's *appointed way*, in which he distributes both temporal and spiritual blessings; and is exemplified in the directions our Lord gave the *ten Lepers*, Luke xvii. 12, 14. who met with the desired blessing in the way of their duty; and is left on record, as a direction for us to follow their example. So it is in the use of means, the *Divine Spirit* increases his graces in the souls of believers. Ask the *christian*, and he'll inform you concerning the gradual work of divine grace on his soul. The work of grace in the heart, is compared to a *grain of mustard-seed*, "which though very small when sown, afterwards increases to a large tree: Luke xiii. 19. "So grace in the heart, which is at first so very small as to be hardly perceivable, will gradually increase and flourish, till it be perfected in heaven."——Now sinner, what are the

<sup>d</sup> Prov. xv. 21.



the means and mercies thou enjoyest? I'll only take notice of three particulars.

1. *THOU hast a Divine Revelation*, which is contain'd in the Bible; to guide thy steps in the way of peace; and is *able to make thee wise unto salvation, thro' faith which is in Christ Jesus.*

2 Tim. iii. 15.

2. *THOU Enjoyest Sabbaths*; which are the stated seasons of publick worship; where the word of God is explain'd by faithful men, who are anxious for the welfare of your souls, and *whose prayers to God are, that you may be saved.*

3. *THE Mercies and Enjoyments of the present Life*; which thou hast in a greater or lesser degree, as God has been pleas'd to distribute to thee.

LET us enquire what are thy improvements under these rich advantages; and in order to judge of this, ask thyself the following questions. Let us begin with the first of thy privileges, *viz.*

*THOU* hast the Bible. What use dost thou make of this? dost thou read it with diligence care and attention, or is it a neglected book? If thou wast going a long Journey or Voyage, thou would'st certainly consult a map of the country, or make diligent inquiry concerning the way, the dangers, and accommodations, and make suitable provision: art thou as careful to do so in thy Journey to the eternal world?

*THOU* Enjoyest Sabbaths. Dost thou constantly attend divine worship, with a sincere desire of being profited thereby? or is it only to please the ear, or some other trifling motive? Dost thou consult the *word of God*, in order to be acquainted with the duties incumbent on thee on the *Lord's-day*, both publick and private, or is it a day thou devoteest to carnal pleasure? Is it thy desire to *worship God in Spirit and in Truth*, or art thou satisfied with the meer external performance of religious duties?

*THE* Mercies and Enjoyments of the present Life. Are these laid out and improv'd for the glory of God, and the good

good of thy fellow-creatures? or art thou so inconsiderate and foolish, as to devote the *time* and *Talents* God has entrusted thee with, to sinful and sensual pleasures; notwithstanding thy eternal state is to be determined by the *Image* thy soul bears when thou leavest this world?—Either thou wilt be renewed *after the Image of Christ*, or else, by having strengthened the sinful habits of thy corrupt nature, thou wilt wear the Image of Satan. Let me add another Question.

DOST thou Pray? There can be no spiritual principle in that soul who is a stranger to this duty. And if thou dost pray, art thou concerned for an answer to thy prayers? or dost thou satisfy thy conscience with the meer external part of this duty, and never think more of what thou hast prayed for? *This is to mock God.* But if thou art truly concerned for the welfare of thy soul, thy prayers will be similar to *Jacob's* resolution, viz. *I will not let thee go, except thou bless me.* Gen. xxxii. 26.

IF thy conscience informs thee that the darkest side of these Questions belongs to thee, sad is thy present condition; and if thou still goest on in the practice of sin, till death overtake thee, thou'rt lost for ever.—But if the brightest side of them be the prevailing bent of thy soul, 'tis a good indication that the Spirit of God has been at work upon thy heart: thy face is set towards *Zion*, and for thy encouragement read over these portions of *Scripture* \*. These are some of the things which belong to the christian character, but he'll by no means stop here; this would leave him far short of heaven: nothing less than *faith* in the *atonement* and *righteousness of Christ* can give the soul a title to eternal life, as the following part of this Section will inform you.

THERE are others, who could almost be persuaded to part with their sins, and give up every thing which is an obstacle in their way to heaven, except their own righteousness: but can by no means be prevailed on to part with that, in point of dependance. Their Alms, Abstinences, and moral Virtues, make the ladder by which they must reach heaven.—Moral Virtues, are no doubt very ornamental, and make the possessors valuable members of Society; but, let us not lay a greater weight

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\* Matt. vii. 7-11. Chap. xxi. 22. Luke xi. 5-14. Chap. xviii. 1-8. John xiv. 31. Chap. xv. 7.

weight on them than they can possibly support; This would be to build on the *Sand*, and fly in the face of the *divine appointment*. 'Tis as if a poor starving creature was to apply to his friend for relief, but rather than not have it in his own way, he'll perish.—The garments of your righteousness are *'filthy rags,'* and you must go to *Christ* for better, or be found naked. *Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.* Rev. iii. 17, 18.

THERE is but one *Physician of Value*, and if you apply to any thing for healing, but what he has prescribed, you are neglecting the only means by which your inveterate disease can be cured. There's but one *Fountain* opened for Sin, and unless thou art wash'd there, thy sins remain with thee: however they may be gloss'd over by partial reformation, *God*, who searches the *heart*, will one day bring them to light; and if thou refusest the method *Divine Wisdom* has appointed to cleanse thee from them, 'twill be a dreadful day to thee.—Sad it is “that our depravation teaches us to quarrel with or contest the grace we need. If none of this grace had been provided, we must have lived and died in our sins; and now it is provided and declared, we are loth to admit it; as being injurious to our own power and liberty. We must have leave to turn the scale in the process of our salvation, or we will not be saved.”—The *Bridegroom*, who has invited us to the *Marriage*<sup>a</sup>, has himself wrought very costly robes for us to appear in<sup>b</sup>; infinitely richer than we are able to procure; and if we presume to go in any other dress than what he has provided, it will be ask'd us, viz. *Friend, how camest thou in hither, not having a wedding-garment?* Matt. xxii. 12. And the *Apostle*, to convince the *Galatians* how vain their hopes were of attaining life by the works of the law, proves, by a quotation from *Deut.* xxvii. 26. that we are all under its curse; *Cursed is every one that continueth not in all things which are written in the book of the law to do them.* And then points out the remedy, viz. *Christ hath redeemed us from the curse of the law, being made a curse for us.* Therefore nothing is more certain, than that *thou*, or thy *Surety*, must bear the curse.

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<sup>a</sup> *Isai.* lxiv. 6.<sup>b</sup> *Matt.* xxii. 2-12<sup>c</sup> *Matt.* v. 17, 18. *Isai.* lxi. 10.

BE careful to avoid the beginnings of *Sin*. And this is a caution well worth our notice. How many have found by fatal experience the dreadful effects of giving way to one *Vice*! 'tis like standing on a *Quicksand*, that will, (unless the grace of God prevent) inevitably draw us in farther and farther, till we are lost for ever.

## S E C T. VI.

*The Bible affords the strongest Foundation for  
the Consolation and Joy of the Christian.*

*ISA I.* iii. 10. Say ye to the righteous, that *it shall be well with him.*

*Psal.* xxxi. 19. O how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee, before the sons of men!

*Psal.* xxxii. 1, 2. Blessed *is he* whose transgression *is* forgiven, *whose* sin *is* covered: blessed *is* the man unto whom the Lord imputeth not iniquity.

*Deut.* xxviii. 2-6. All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed *shalt* thou be in the city, and blessed *shalt* thou be in the field. Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed *shall be* thy basket and thy store. Blessed *shalt* thou be when thou comest in, and blessed *shalt* thou be when thou goest out.

*Psal.* xxxvii. 16. A little that a righteous man hath, *is* better than the riches of many wicked.

*Psal.* lxxxiv. 11. For the Lord God *is* a sun and shield: the Lord will give grace and glory: no good will he withhold from them that walk uprightly.

*Psal.* cxxvi. 5. They that sow in tears, shall reap in Joy.

*Psal.* xxxvii. 23. The steps of a *good* man are ordered by the Lord: and he delighteth in his way.



*Rom. viii. 28.* All things work together for good, to them that love God; to them who are the called according to *his* purpose.

*Luke xii. 32.* It is your Father's good pleasure to give you the kingdom.

1 *John iii. 1.* Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.

*Jer. xxxi. 3.* Yea, I have loved thee with an everlasting love.

*Psal. xxxiv. 8.* O Taste, and see, that the Lord *is* good: blessed is the man *that* trusteth in him.

*Psal. v. 11.* Let all those that put their trust in thee, rejoyce.

*Rom. v. 1.* We have peace with God, thro' our Lord Jesus Christ.

*Rom. viii. 6.* To be spiritually minded, *is* life and peace.

1 *Pet. i. 6-8.* Tho' now for a season (if need be) ye are in heaviness thro' manifold temptations: That the trial of your faith being much more precious than of Gold that perisheth, tho' it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom tho' now you see *him* not, yet believing, ye rejoyce with joy unspeakable, and full of glory.

*Psal. cxxxix. 17.* How precious also are thy thoughts unto me, O God! how great is the sum of them!

*Psal. cxix. 103.* How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.

*Isai. li. 11.* The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting Joy *shall be* upon their

their head: they shall obtain gladness and joy, *and* sorrow and mourning shall flee away.

*John* x. 27, 28. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

1 *Pet.* i. 3-5. Blessed *be* the God, and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God thro' faith unto salvation.

*Heb.* xiii. 5. I will never leave thee nor forsake thee.

*Psal.* xxxvii. 37. Mark the perfect *man*, and behold the upright: for the end of *that* man is peace.

*Isai.* lvii. 2. He shall enter into peace.

*Coloss.* iii. 4. When Christ *who is* our life shall appear, then shall ye also appear with him in glory.

1 *Cor.* ii. 9. Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

*Mattb.* xxv. 34. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,

*Rev.* xiv. 13. Blessed *are* the dead which die in the Lord.

1 *Pet.* i. 9. Receiving the end of your faith, *even* the salvation of your souls.

#### *Inferences.*

1. How happy is the condition of every true believer! what he has in hand, and what he has in reversion, are blessings vastly larger than his finite mind can at present comprehend. *Beloved, now are we the sons of God, and it*

*doth not yet appear what we shall be.* 1 John iii. 2. He is heir to an everlasting inheritance, and that made sure to him by him who cannot lie<sup>a</sup>. The best inheritance in the present life can by no means insure the heir of his possession, but this, is sure to all the seed<sup>b</sup>: he has received the earnest, and shall receive the whole. — Whether thou can'st trace up thy privileges to that glorious chain of blessings contained in the 8th of the *Romans*, or not, they all belong to thee. Thou hast drank of that spring whose waters fail not, and shalt, e'er long, drink at the fountain. *Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.* John iv. 14. Troubles, trials, doubts and fears, will still await thee, in consequence of the remainder of sin; but these, shall not prove thy ruin; for he, whose ARM is engag'd to save thee, is ALMIGHTY. And under all your trials, keep in mind that excellent advice of *Solomon*, which is quoted by the Apostle, Heb. xii. 5. *My Son, DESPISE not thou the chastening of the Lord, nor FAINT when thou art rebuked of him.* So far from looking upon sanctified afflictions as evils, you can truly say, 'Tis good for me that I have been afflicted<sup>c</sup>: and, perhaps, you can recall the corrections of your heavenly Father with great pleasure, having experienced the happy issue of them, viz. That they have mortified your corruptions, weaned you more from this world, and brought you nearer to your God. You are sensible of the evil and perverseness of your hearts, and consequently, of the need of your heavenly Father's care, to prevent that ruin into which thy sins would otherwise involve thee<sup>d</sup>: 'twill be but a little time before thy warfare shall be ended, and thou be received into the Joy of thy Lord: where, you shall drink full draughts of that love, you but tasted here below, and what will make your happiness compleat, you shall be ever with the Lord<sup>e</sup>.

2. How many are the endearing relations that *Christ* stands in to every believer! viz. FATHER, *Isai.* ix. 6. HUSBAND, *Isai.* liv. 5. BROTHER, *Luke* viii. 21. FRIEND, &c. *Cant.* v. 16. and who can fill these relations as *Christ* can? How often are we disappointed by our earthly friends? if their inclination is to serve us, their ability is often wanting; but

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<sup>a</sup> Num. xxii. 19. <sup>b</sup> Rom. iv. 16. <sup>c</sup> Psal. cxix. 71. <sup>d</sup> John xv. 2.  
<sup>e</sup> 1 Thess. iv. 17.

but he, never disappoints the hope of those that trust in him ; but either gives the thing they desire, or what he knows is better for them. Be constantly looking up to this glorious *Sun of Righteousness*, who enlivens the whole *spiritual creation* ; that his influences may cherish the good seed sown in thy heart, and make it grow to maturity : that he would dispel those mists of ignorance, sin and folly, that too often surround thee, and marr thy comforts ; and let the disagreeable sensations thy own imperfections and wants give thee, carry thee out to survey him, who is *altogether lovely* ; and sustains the glorious characters that are suited to thy exigencies, on purpose to supply thee out of *his fullness* : and if we know by experience what it is to go out of ourselves, and live on *Christ*, we are possess'd of a knowledge which is invaluable.

*Exhortation.*

SEEING ye are partakers of such glorious privileges, *Freely ye have received, Freely give*<sup>z</sup>. Be earnestly concerned for the propagation of this blessed Gospel, which has made you *wise unto salvation, through faith which is in Christ Jesus*<sup>h</sup>, that others may partake of its excellent benefits. Embrace every opportunity to do good, to the souls as well as bodies of men, and suit your supplies to their particular wants. Be ready both to every *good word and work* ; and as ye have opportunity, *do good unto all men, especially unto them who are of the household of faith* : Gal. vi. 10. “ And whosoever you see the *Image of Christ*, don't refuse to esteem and embrace that soul, “ because he worships in another assembly, or according to a “ different form :” we have no right to make our judgment the standard for others. Difference of education, and a variety of circumstances, make it impossible for all men to agree exactly in their sentiments. “ Let us look upon the excellencies of our brethren, rather than their defects,” and when we find an inclination to censure others, let us first turn inwards, and see if we cannot find some employment there. “ Let us reverence true christianity, whosoever we see it, “ and judge of it by essentials, rather than circumstantials.” Remember the character of the *christian*, as 'tis described in the word of God, viz. *He who loveth God, loveth his brother also.*——*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven ;* Matt.



Matt. v. 16. that religion may appear from your example (to be what it really is,) Amiable, Attracting, and Ornamental.\*

## S E C T. VII.

### *A few Remarks on the Contents of the Bible.*

*Remark 1.* **I**T acquaints us with our *Origin*: we had been in a great measure unacquainted with God and ourselves, as well as many parts of nature, without it.

2. It gives us a history of the world, from the beginning of time: the secret springs and actings of the minds of men in past ages are laid open; their hearts are here anatomiz'd. It acquaints us with various revolutions which have happened in the world, some of which we can trace the remains; and likewise acquaints us with futurity, which, was it not for the Bible, we should be utter strangers to.

3. It contains the christian institution, "which is the great instrument in the hand of God, for the renewing of souls, and refining them for the heavenly kingdom. Being engraven in the mind, and planted in the heart, it must be the great preparative for perfection and glory. It has been attended with the blessing of God, in all ages. It has many times suddenly transform'd the spirits of men, and quickly subdued their pride, prejudices, and passions, and led them joyful captives to its law, and to its grace. It has advanced thousands to all the purity and patience, holiness and perfection, this world is like to admit of: and therefore we may justly say, it has advanced them to the perfection of heaven."

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\* A conduct of this sort is quite consistent with a true zeal for the glorious doctrines of the *Gospel*, those *immovable Pillars* of our faith and hope. It would be a false named and pernicious charity to overlook or think lightly of the dangerous errors of others, either in doctrine or practice; and were we to give way to this, truth would become such a variable and indeterminate thing, as not to be known or regarded. How noble and amiable does a zealous concern for Christ and truth appear, when 'tis directed by a prudent and Christ-like spirit!

4. 'TIS in some measure a transcript of the *Book of Life* : Phil. iv. 3. Here we may see whether our *names are written there*.

5. IT is a *Mine* ; and the richest that ever was, or will be discovered ; *Here's the Pearl of great Price*. The jewels of other mines only can adorn the body, but these enrich the soul, so are intrinsically superior, as well as in point of duration : the former we must soon leave behind us, but these treasures we carry with us into the eternal world. And it has another quality superior to all other mines, *viz.* how-much-soever you carry away, you cannot impoverish it ; — *There's an invisible hand that constantly supplies it*. But, let it be remembred, that this mine is like others in one respect, *viz.* The *indolent* will be little better for the jewels it contains : *The kingdom of heaven suffereth violence*, and if you are not earnestly concern'd for an interest in these blessings, and don't think them worth your supreme regard, you are throwing contempt upon the only things that can truly enrich you here, or make you happy hereafter.

6, WHEN doctrines are reduc'd to *practice*, we can then judge of their excellence. How many are the noble attestations, both in the *lives and deaths* of those who have suffered in defence of this glorious *Gospel* ! they experienced divine aids convey'd to them thro' its *promises*, which enabled them to seal to the truth of it with their blood.

7. THE christian religion is calculated to take away all undue pride, and boasting. To one, God gives *five talents*, to another *two*, and to another *one* ; Matt. xxv. 15. So that he who has received most, has no liberty to triumph over him who has received least, as they are all the gift of God.

8. THE attainments of all *christians* are not equal ; but sincerity is inseparable from the lowest. The *seed sown in good ground*, was not equally fruitful ; some brought forth an *hundred-fold*, some *sixty*, and some *thirty* : but, tho' this is the case, it by no means allows any to sit down with present acquirements, or, to think they have *already attained* ; but teaches us to press forward, *toward the mark, for the prize of the high calling of God in Christ Jesus*<sup>1</sup>.

<sup>1</sup> Phil. iii. 14.

9. THE Bible is the touch-stone by which all doctrines are to be tried. *To the law and to the testimony: If they speak not according to this word, it is because there is no light in them,* Isai. viii. 20. — Here are likewise contained the *springs* of all our comfort. 'Tis better to have *Scripture*-evidences of our *new birth*, than if an *Angel* from heaven was to say, *thy sins are forgiven thee*.

10. THE Bible contains a wondrous intermixture of law and love; of grace and obligation to duty; both wonderfully interwoven and combin'd for our conduct unto glory: such as eminently bespeak it a *divine institution* and discovery. And both these necessarily go into and compleat the christian character. "Matters of faith and morality are promiscuously blended together, and sometimes run into each other, or are so closely united in their contexture here (as they ever ought to be in our lives) that a hasty or less attentive eye may pass over them without perceiving the distinguishing marks of the transition, or the incommunicable properties of each. But, let us take care to render unto faith the things which belong unto faith, and to christian morality what properly belongs to the establishment and enforcement of christian morality. They have the same Father, and exact our assent and obedience upon the same authority. There must be an inseparable union, and an inviolable friendship between them. Thus united, like *Saul* and *Jonathan*, they will be lovely and pleasant, with regard to our religious enquiries, as well as in our lives, and even after death, in their happy effects, they shall not be divided. *What God hath joined together, let no man put asunder.*"

11. THE Bible acquaints us why God either executes or averts his judgments. Two instances will be sufficient to take notice of, as they explain the rest. FIRST. The Deluge, when *God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly*<sup>k</sup>. And tho' the long-suffering of God waited in the days of Noah, while the ark was a preparing<sup>l</sup>, which was an hundred and twenty years, they, like too many in our day, were as the *deaf adder that stoppeth her ear*<sup>m</sup>, and abused the divine lenity. *Because sentence against an evil work is not*

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executed

<sup>k</sup> 2 Pet. ii. 5.

<sup>l</sup> 1 Pet. iii. 20.

<sup>m</sup> Psal. lviii. 4.

*executed speedily; therefore the heart of the sons of men is fully set in them to do evil.* Eccl. viii. 11. — The world was drowned in wickedness before it was drowned with water: and 'tis universally true, that sin is the certain forerunner of judgment; and though men in every age, have had ensamples of the dreadful consequences of *sin*, they, like the antediluvian world, indulge the practice of it, till *death* comes as a mighty flood, whose force they can't oppose, and carries them down to *endless perdition*. SECONDLY, The *Ninevites*, whose ruin would have been as certain, if they had not repented, *Yet forty days and Nineveh shall be overthrown*<sup>n</sup>. — These ensamples are *written for our admonition*, 1 Cor. 10, 11. and will be an aggravation of our misery, if after all, we neglect the things which belong to our *everlasting peace*.

12. THE christian religion, at the same time that it provides for our future happiness, affords the best instructions for our arriving at the highest felicity this world is capable of; and is compriz'd in the following words: SET YOUR AFFECTION ON THINGS ABOVE, *not on things on the earth*. Coloss. iii. 2. An inordinate affection for the enjoyments of the present life, and earthly relations, is the source of most of the evils mankind either fear or feel. “ Upon whatsoever foundation happiness  
“ is built, when that foundation fails, happiness must be de-  
“ stroyed; for which reason it is wisdom to chuse such a foun-  
“ dation for it, as is not liable to destructive accidents. If  
“ happiness be founded upon *riches*, it lies at the mercy of  
“ theft, deceit, oppression, war, and tyranny; if upon fine  
“ houses and costly furniture, one spark of fire is able to con-  
“ sume it; if upon wife, children, friends, health, or life,  
“ a thousand diseases, and ten thousand fatal accidents have  
“ power to destroy it:” But if our *treasure is in heaven*, 'tis plac'd beyond the power of these to deprive us of it, 'tis where *neither moth nor rust doth corrupt, nor thieves break through and steal*; and if our *treasure is in heaven, our hearts will be there also*, in a prevailing degree: and, as it is from sense of the uncertainty and emptiness of all temporary enjoyments, that the *christian* has sought after an inheritance in a *better country*, so consequently, he'll be less affected with the disappointments he meets with in the present life. The founda-  
tions



tions of his happiness are immoveable, and their duration eternal.

13. THE Bible informs us of dangerous enemies, which are invisible to us. *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, &c.* Eph. vi. 12. The christian is justly denominated a Soldier; he's engag'd in a constant war, both against enemies without and enemies within: and he who feels this contest in his breast, is the only happy man. "In that mind where vice and corrupt nature absolutely prevail, the war is at an end; but the peace that ensues, proves fatal to the soul, and debars it from any future hopes of liberty and happiness." But, let it be remembred, that we are incapable of ourselves to overcome our own corruptions, much more to defeat Satan's wiles: he's a powerful, as well as subtil enemy: he not only made way to the hearts of our first parents, but still reigns in the children of disobedience; and constantly makes use of the ALLUREMENTS OF THIS WORLD to seduce, ensnare, and inveigle souls. How many are there who while they are living on the bounties of heaven, prove by their practices that they are his vassals, and are led captive by him at his will! But the same book that acquaints us with his stratagems, provides us with armour, and informs us how to defeat him: and herein we are to follow the example of the great captain of our salvation, who foil'd him by the most effectual method, viz. *It is written.* Matt. iv. 4, 7, 10. This book is the greatest enemy the devil has: it proclaims liberty to captives, &c.° and directs us to look to him, who has vanquished this enemy, and who only is able to deliver us out of the paw of this roaring lion, who walketh about, seeking whom he may devour.†

14. THE divine law contains a great variety of injunctions, (I think they have been reckoned six hundred) and demands an exact and perfect obedience to each of them, even in thought, word and deed. *Cursed is every one that continueth not in all things which are written in the book of the law to do them,* Gal. iii. 10.

E 2

Objection.

° Isai. lxi. 1.

† 1 Pet. v. 8.

## Objection.

“How is it possible for imperfect and sinful creatures to pay an exact obedience to a perfect law?”

## Answer.

’Tis indeed utterly impossible since the fall to do this, or to attain life and happiness by it. *By the deeds of the law, there shall no flesh be justified in his sight*, Rom. iii. 20. But the wisdom and goodness of God is gloriously display’d in the strict demands of the divine law, viz. First, The maintenance of the attributes of the Divine Legislator, who will not dispense with the least violation of it. *It is easier for heaven and earth to pass, than one tittle of the law to fail*, Luke xvi. 17. *Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled*, Matt. v. 17, 18.

SECONDLY, THE CONVICTION OF THE SINNER, which is necessarily previous to his enquiry after that remedy which God has provided to deliver us from the curse of his broken law. — Behold the man, who magnified the law, and made it honourable, Isai. lxii. 21. *For what the law could not do, in that it was weak thro’ the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh*, Rom. viii. 3. *Christ is the end of the law for righteousness to every one that believeth*, Rom. x. 4.

15. IT is the grand design of revelation to strike at the root of those sins which are more immediately included in our apostacy, viz. Pride, Enmity against God, a desire of *Independency*, &c. and to bring the man to his right mind: to make him bow to the divine authority, and say with Saul, *Lord, what wilt thou have me to do?* The Christian is portray’d by various delineations in the sacred records, but they all unite in the heart’s return to God. — Men of this character, are far from setting up their own opinions in opposition to *Revelation*; they esteem it, as their most invaluable mercy; and can say with the Psalmist, *I love thy commandments above gold, yea, above fine gold. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. Thro’ thy precepts I GET UNDERSTANDING, therefore I hate every false way*, Psal. cxix,

cxix, civ, cxi, cxxvii. These are not the proud and self-conceited, whom God rejects with abhorrence; but the meek, whom he'll *guide in judgment*, and to whom he'll *teach his way*. Tho' the *christian* finds too often by sad experience that these seeds of rebellion are not totally eradicated; but the nearer we advance to perfection in the divine life, the readier we are, not only to submit to the divine appointment in the glorious scheme of our *redemption*, but to the whole will of God.

16. THE Bible acquaints us with the true cause, why many who set out in the religious life, and seem to wage war against Satan and their own lusts, are overcome, and turn their backs: and that is because they trust in their own strength, and place their confidence in a *Garrison* whose foundation is bad, and is continually liable to be undermined. 'Tis as impossible to persevere in the *divine life*, without *divine aids*, as for a child forsaken from the womb, to live and grow to years of maturity. But the Bible not only informs us of our dangers, but points out the method of our escape, viz. *The NAME of the Lord is a STRONG TOWER: the righteous runneth into it, and is safe*<sup>a</sup>. Happy is he that hath the God of *Jacob* for his help<sup>b</sup>. Unless thy law had been my delight, I should then have perished in mine affliction<sup>c</sup>. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever, for in the Lord *JEHOVAH* is everlasting strength<sup>d</sup>. Surely he shall deliver thee from the snare of the fowler<sup>e</sup>.

17. As Christ is made of God unto us, *Wisdom, Righteousness, Sanctification, and Redemption*<sup>f</sup>, 'tis evident before our reception of him, we are destitute of these glorious perfections and blessings; and however wise we may be for this world, we are fools in God's account: however righteous we may appear in our own or others eyes, if we have not *the righteousness of Christ imputed to us*, we shall be found naked: how great soever our pretensions to sanctity, if we are not renewed by the *Divine Spirit*, we shall still be *unholy*: and though we boast the freedom of our wills, we are in *slavery to Satan*, and he secretly usurps the throne in our hearts. — None but the *christian* can be truly wise, truly good, or truly happy.

18.

<sup>a</sup> Prov. xviii. 10<sup>f</sup>.    <sup>b</sup> Psal. cxlvi. 5.    <sup>c</sup> Psal. cxix. 92.    <sup>d</sup> Isai. xxvi. 3, 4.

<sup>e</sup> Psal. xci. 3.    <sup>f</sup> 1 Cor. i. 30.

18. "THE christian institution is capable and worthy to be  
 " the universal religion ; it meddles not with the frames and  
 " models of civil government ; but leaves them, as it finds  
 " them, suitable to the law of nature, and to the genius and  
 " welfare of the people, to which they belong. It suits with  
 " the law of nature in disallowing tyranny and anarchy ; but  
 " it can subsist in and under all forms of civil polity. It for-  
 " bids tumults, seditions, conspiracies and rebellions under  
 " all. And requires due order, subjection, and allegiance un-  
 " der all." — But then we are to remember, ' the power of  
 ' the magistrate reaches no farther in matters of religion, than  
 ' to see that the state suffer no damage, and the peace of man-  
 ' kind and the government be secured.' Where the rights of  
 conscience are invaded, by public authority, to join in religi-  
 ous worship with Idolaters, or any who subvert the christian  
 religion, this would be to *deny Christ* ; and here we are to suf-  
 fer *persecution*, rather than submit.

19. IF we take away the *Deity*, and *atonement of Christ*  
 from the *Bible*, what remains ? ——— The moral law con-  
 demns. *Cursed is every one that continueth not in all things*  
*which are written in the book of the law to do them* <sup>x</sup>. ——— The  
 ceremonial law can be of no benefit, *For it is not possible that*  
*the blood of bulls and of goats should take away sins* <sup>y</sup>. — The  
 precepts of the *Gospel*, tho' perfectly pure, lovely, and har-  
 monious, would be of little service to the sinner, for want of  
 the power and grace of *Christ* to make them effectual : for till  
 the dominion and guilt of sin are removed, the soul is not ca-  
 pable of receiving its pure and spiritual precepts. If you take  
 this *Sun of righteousness* from the spiritual world, it would be  
 just the same as if the natural *Sun* was removed from our cre-  
 ation, which would soon become cold, dark, and fruitless.  
*If a man abide not in me, he is cast forth as a branch, and is*  
*withered. Without me ye can do nothing.* John xvi. 5, 6.

20. THE Bible affords the best instructions for the training  
 up of young minds, and fitting them for usefulness in this life,  
 and by the divine blessing, for the happiness of a better ; and  
 likewise affords us many cautions against the danger of ne-  
 glecting them. *And ye Fathers, provoke not your children to*  
*wrath : but bring them up in the NURTURE and ADMONITION*  
 of

<sup>x</sup> Gal. iii. 10.

<sup>y</sup> Heb. x. 4.



of the Lord. Eph. vi. 4. *Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul*, Prov. xxix. 17.

— And of Eli it is said, *I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not*, 1 Sam. iii. 13. *The rod and reproof give wisdom; but a child left to himself, bringeth his Mother to shame*, Prov. xxix. 15. Would parents consider the importance of this duty, sure the neglect of it could not be so general. How many are laying the foundation of bitter sorrows, both for themselves and their children, by neglecting to check the first appearances of vice, that offspring of corrupt nature! So that as they increase in years, their sinful habits are increased and strengthened, and they often become a curse to their parents, and the pest of society. 'Tis a common but very pernicious sentiment that many entertain, who don't chuse to be at the pains of forming the minds of their children, or are not aware of the importance of it, viz. "They'll know better as they grow older:" but experience proves this untrue: without constant cultivation, they'll degenerate, and will neither obtain a proper sense of their duty, nor a desire to practise it. The situation in which they come into the world, calls aloud for this parental care; their tender minds are then capable of receiving every impressiion, as wax receives the *Image of the seal*: and their first impressions are always lasting; *Train up a child in the way he should go, and when he is old, he will not depart from it*, Prov. 22. 6. Their young and active minds will be busied, and 'tis our wisdom to to chuse such employment for them, as will at the same time delight and improve them. And after all our pains, if we are not particularly careful with whom they converse in our absence, our instructions will be in a great measure lost upon them. And if the blessing of God, the good of society, the happiness of our children, and our own comfort, are any inducements to our diligence herein, these, and many more, are the happy effects of it: and if we look around us, we may see many instances, wherein the divine blessing is conspicuous in a remarkable degree, in those families, who have taken the *divine precepts* as their guide herein: And I may add, that one pious family, who have a due sense of the importance of this duty, may, by the divine blessing, be the means of transmitting blessings to the latest posterity.

21. THE Bible opens a correspondence with heaven ; even to communion and intercourse with the blessed God. And what an amazing instance of *condescension* is here ! These are the highest pleasures a rational mind is capable of ; and how surprising is it that any who have heard of them, should not immediately and joyfully embrace them. Were we invited by an *earthly Prince*, to partake of his favours and friendship, I believe few would send a refusal ; But the case is very different here, there are few but do so ; and make every excuse they can invent to shun this intercourse. *I have bought a piece of ground*, &c. Luke xiv. 18, 20. — If a serious thought at any time enters the mind, 'tis esteem'd an intruder : and every method is pursued to get rid of so troublesome a guest. Company, Diversion, Wine, &c. are called in to drown the heavenly messenger. They know that two can't *walk together, unless they are agreed* ; and that in order to converse with God, they must in some measure be like him : But they have no relish for pleasures so refined, but delight in those things which are even the reproach of human nature ; and at the same time they are partaking of the indulgencies of heaven, are violating its *laws*, and turning their backs on the *Author* of them ; “ and, after perpetual disappointment, in the search of pleasure which they never found, still continue the pursuit, till every hope is precluded, and life terminates either in the stupor of insensibility, or agonies of despair.” — Let us now survey a good man, in as distressing a situation as perhaps is possible, viz. *David*, who was obliged to forsake his own country, and take shelter in that of an enemy. *Ziklag*, the little portion that *Achish* gave him, burnt with fire : His Wife's taken captive, and his own countrymen spake of *stoning him*, 1 Sam. xxx. 1-6. But he had still his comforts left ; his best things no human power could take away. *David encouraged himself in the Lord his God*.—You, perhaps, may never be in such a situation ; but the time will come, (and it may be soon,) when *flesh and heart must fail* ; when none of the comforts of this life, can relieve thee ; and if thou hast not *God in Christ* for thy support, despair and ruin will be the fatal consequence. But, if thou art so happy as to have *God* for thy portion, thou hast then a friend that will never forsake thee ; in times of trouble and difficulty, he'll be nearest, and will put underneath thee his *everlasting arms* : And in thy last conflict, when other friends and comforts fail, has

cordials that can revive thy fainting soul; and give it, (if he sees best,) a foretaste of that Joy into which the *righteous* shall enter.

22. “ God has wisely distributed the knowledge and glory of *Christ* through the whole of the books of the *Old* and *New Testament*, whence it communicates itself, by various parts and degrees unto the proper use of the church. If all the light of the heavenly *luminaries* had been contracted into one, it would have been destructive, not useful to our sight; but being by divine wisdom distributed into *Sun*, *Moon*, and *Stars*, each giving out his own proportion, it is suited to declare the glory of God, and to enlighten the world: So if the whole revelation of the glory of *Christ*, and all that belongs unto it, had been committed into one *series* and *texture* of words, it would have overwhelmed our minds, rather than enlightened us. In one place we have a description of his *person*, and the glory of it; sometimes in words plain and proper, and sometimes in great variety of *allegories*, conveying an heavenly sense of things unto the minds of them that do believe; in others, of his *love* and *condescension* in his *office*, and his glory therein. His *humiliation*, *exaltation*, and *power*, are in like manner in sundry places represented unto us. And as *one star differeth from another in glory*; so, it was one way, whereby God represented the glory of *Christ*, in types and shadows under the *Old Testament*; and another, wherein it is declared in the *New*. Illustrious testimonies upon all these things are planted up and down in the *Scriptures*, which we may collect as choice flowers in the paradise of God, for the object of our faith and sight thereby.”

23. THE Bible gives us the strongest assurances of the final perseverance of every true believer: (*Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ*, Phil. i. 6. *My sheep bear my voice, and I know them, and they follow me. And I give, unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand*, John x. 27, 28.) Though his evidences are often clouded, and he may be sometimes fearful lest he should one day perish by the hands of his enemies: But the important trust, which he has committed to *Christ*, remains secure. — “ As we cannot work grace in our own hearts, so in an hour of darkness, we cannot clearly discover that grace

“ that is there, to the full satisfaction of our consciences, unless  
 “ the same spirit that wrought it is pleased to reveal it to us  
 “ by his assisting influences. It is by observations and assist-  
 “ ances borrowed from the Sun, that *hour-lines* are drawn on  
 “ a *Sun-dial*, and they abide there in the dark ; but we cannot  
 “ find what hour of the day it is, unless the Sun shines upon  
 “ those hour-lines : so grace in the heart is wrought by the Holy  
 “ Spirit, and it abides still even in the darkest night of temp-  
 “ tation, when once the Spirit of God has wrought it there,  
 “ it shall never be quite lost ; for *the seed of God remains* :  
 “ but the soul cannot discern it clearly, so as to take comfort  
 “ from it in an hour of darkness ; unless the Spirit, like the  
 “ Sun, dart his beams of light into the world, and discover his  
 “ own work.”

## S E C T. VIII.

### *The Necessity and Benefit of Meditation.*

**A**MONG the various duties the *Bible* enjoins, there is none more beneficial, tho' none more neglected, than *meditation*. 'Tis a duty strongly inculcated in the *word of God*, and practis'd by good men ; therefore we may be sure it is a necessary one : And there's another evidence of its value, *viz.* It directly opposes the stream of corrupt nature. This duty, like a cement, fastens sacred truths to the heart : “ For want  
 “ of this, *sermons* are unprofitable ; what we hear, will without  
 “ it, pass like water thro' a sieve ; and our food may as soon  
 “ nourish without digestion, as we be profited, without reflection and meditation”. And I may add, without these, our mercies are in a great measure lost upon us. “ Those who  
 “ neglect it, are like travellers, acquainted with other countries, and ignorant of their own.—This duty may appear  
 “ irksome at our first entrance upon it ; but when we are engaged in it, 'tis sweet and pleasant.” 'Tis not a cursory work, a few transient thoughts of religion, it must be attended to with *seriousness*, and *self-examination* : and we are hereby to enquire into the state of our souls, with the same diligence and attention, we use in our temporal concerns ; that if our condition is bad, ruin may be prevented ; and if good, that we may take the comfort of it. If you have neglected it hitherto, bewail your negligence, and make conscience of it for the future : and remember, that action is the end of meditation ; it must



be reduc'd to *practice*. Among others, the following are proper subjects for our *meditation*, viz. Death, Judgment, Eternity, The Evil of Sin, The Vanity of Earthly Enjoyments, The Goodness of God, The Promises, The Love of Christ. A few of the advantages of it, are as follow.

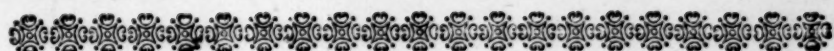
1. " It brings God and the soul together.
2. It makes the heart serious.
3. It warms the affections.
4. It fits for prayer.
5. 'Tis a strong antidote against sin.
6. It brings delight, and leaves peace behind.
7. It lessens our esteem of the world.
8. It anticipates eternal happiness."



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# P A R T II.

## C O N T A I N S

SECT. I. Some Enlargement on *Luke* xxiv. 44. wherein is transcrib'd, some of the *Prophecies* in the *Psalms* relating to *Christ*, with their Fulfilment.

SECT. II. The Renewal of the *Law*, by *Moses*.

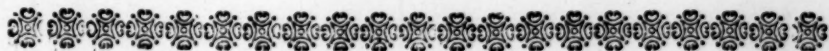
SECT. III. An Explanation of some of the *Jewish Sacrifices* and *Offerings*, by comparing them with the Sufferings of *Christ*.

SECT. IV. A Parallel between *Moses* and *Christ*.

SECT. V. The Divinity of *Christ* proved, from a Variety of Scriptures.

SECT. VI. A View of some inanimate Things, by which *Christ* is Represented in *Scripture*.

SECT. VII. The true cause of the Miscarriages of Mankind, from First to Last.



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## P A R T II.

## S E C T. I.

*Some Enlargement on Luke xxiv. 44.*

*These are the Words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.*

1<sup>st</sup> The Law of Moses.\*

**T**HAT the ceremonial law with all its appurtenances, *Tabernacle*, Heb. ix. 11. *High Priest*, &c. Heb. ii. 17. were typical of *Christ*, the *word of God* has sufficiently evinc'd. Its parts are so many and various, that it by no means falls within the reach of these few sheets to enumerate them; I would therefore, recommend the *Epistle to the Hebrews*, to lead you into the true intention of them; tho' their explication is by no means confined to that epistle.—'Tis a religion that unless considered *typically*, could not profit its votaries: *For it is not possible that the blood of bulls and of goats should take away sins*: But, as it look'd forward to that glorious event, when their great *Antitype* should perform *really*, what these *represented*, 'tis an institution worthy the *Divine Author*.—And here I would observe, how easy it is to pervert the design of the best institutions. What fatal effects was this attended with in the unbelieving Jews, *who made the word of God of none effect thro' their traditions*; and rested in the outward observance of these ordinances, notwithstanding all the cautions our *Saviour* gave them against trusting in any thing short of him. What clear evidence did he give that he was the true *Messiah*: *referr'd them to their own Prophets*, which they profess'd to believe, but really did not. *For had ye believed Moses, ye would have believed*

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\* This includes the *moral* as well as *ceremonial law*, which *Christ* fulfilled, tho' not abrogated. *Matt. v. 17, 18. Luke xvi. 17.*

lieved me : for he wrote of me : But if ye believe not his writings, how shall ye believe my words ? John v. 46, 47.—  
*If I do not the works of my Father, believe me not ; But if I do, tho' ye believe not me, believe the works, John x. 37, 38.*  
 And so strong is the evidence of *Moses* and the *Prophets*, that *Abraham* assures the rich man in hell, that if his brethren hear not them, *they would not be perswaded, tho' one rose from the dead.* Luke xvi. 31.— This fatal mistake of the *Jews*, will explain to us the two following parts of scripture :

1st. *TO what purpose is the multitude of your sacrifices unto me ? saith the Lord. I am full of burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations, incense is an abomination unto me. Your new-moons, and your appointed feasts my soul hateth : they are a trouble unto me, I am weary to bear them, Isai. i. 11—14.* And again. *He that killeth an ox, is as if he slew a man : he that sacrificeth a lamb, as if he cut off a dog's neck : he that offereth an oblation, as if he offered swine's blood : he that burneth incense, as if he blessed an idol, Isai. xlvi. 3.* Here we see that God rejects his own institutions, tho' then in their full force. Not for any defect in them, but for the abuse of them, in using them for purposes they were not design'd, neither could effect, viz. To make atonement.

2. *BUT now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? Gal. iv. 9.* So strong was the Apostle's zeal for the glory of *Christ*, that tho' these elements or rudiments were of divine appointment, he gives them the title of beggarly. And no wonder, for their use had long before ceas'd with their accomplishment, and continuing the practice of them, was virtually denying that *Christ* was come, and in effect disowning and disclaiming him.

SIMILAR to this, was the conduct of the people in the time of good *Hezekiah*, who observing they burnt incense to the brazen serpent, *brake it in pieces, and called it Nebushtan, a brazen bawble.* <sup>a</sup>

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<sup>a</sup> 2 Kings, xviii. 4.

THE kind accommodations we enjoy in the present life, though they are abused by many, and turn'd to the vilest purposes; that by no means decreases their value; *Every creature of God is good.* 1 Tim. iv. 4. but, when we permit them to rival him in our esteem, we make *idols* of them, and from blessings, we change them into curses.

2. IN THE PROPHETS. Here again I'm confin'd, for the prophecies are so numerous, that it would greatly exceed the bounds of this Treatise to survey them: *Yea, and all the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days,* Acts iii. 24. And if you examine your Bible with diligence, and a sincere desire of reaping advantage from it, you'll obtain, by comparing its several parts, a growing improvement in the knowledge both of the *Law* and the *Prophecies*.

3. IN THE PSALMS CONCERNING ME. Here I shall transcribe a few of those prophecies which are most obvious, with their completion.

## PSALMS.

*Pf.* xci. 11, 12. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

*Pf.* cxviii. 25, 26. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord.

*Pf.* lxxviii. 2. I will open my mouth in a parable: I will utter dark sayings of old.

*Pf.*

## New Testament.

*Luke* iv. 9, 11. If thou be the Son of God, cast thyself down from hence. For it is written, He shall give his angels charge over thee, to keep thee. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

*Matt.* xxi. 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.

*Matt.* xiii. 35. That it might be fulfilled which was spoken by the prophet, saying, I will open

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## P S A L M S.

## New Testament.

*Pf. cxviii. 22.* The stone which the builders refused is become the head of the corner.

*Pf. cx. 1.* The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.

*Pf. ii. 2.* The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.

*Pf. xli. 9.* Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me.

*Pf. xxxix. 9.* I was dumb, I opened not my mouth.

*Pf. lxix. 21.* They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

*Pf.*

my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

*Matt. xxi. 42.* Jesus saith unto them, did you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner.

*Matt. xxii. 43.* How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool?

*Matt. xxvi. 3, 4.* Then assembled together the chief priests, and the scribes, and the elders of the people\*, and consulted that they might take Jesus by subtilty, and kill him.

*John xiii. 18.* But that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me.

*Matt. xxvi. 62, 63.* Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace.

*Matt. xxvii. 34.* They gave him vinegar to drink mingled with gall.

*Matt.*

\* Here we may include Herod and Pilate. Luke xxiii. 11.



## P S A L M S.

## New Testament.

*Pf. xxii. 7.* All they that see me, laugh me to scorn : they shoot out the lip, they shake the head.

*Pf. xxii. 8.* He trusted on the Lord, *that* he would deliver him : let him deliver him seeing he delighted in him.

*Pf. xxii. 1.* My God, My God, why hast thou forsaken me ?

*Pf. xxii. 18.* They part my garments among them, and cast lots upon my vesture.

*Pf. cxxxii. 11.* The Lord hath sworn *in truth* unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.

*Pf. lxxii. 17.* His name shall endure for ever : his name shall be continued as long as the sun : and *men* shall be blessed in him ; all nations shall call him blessed.

*Pf. xxxi. 5.* Into thine hand I commit my spirit.

*Pf. lxi. 9.* For the zeal of thine house hath eaten me up.

*Matt. xxvii. 39.* *And they that passed by, reviled him, wagging their heads.*

*Matt. xxvii. 43.* *He trusted in God, let him deliver him now if he will have him : for he said, I am the Son of God.*

*Matt. xxvii. 46.* *My God, My God, why hast thou forsaken me ?*

*Mark xv. 24.* *And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.*

*Luke i. 32.* *He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David.*

*Ver. 33.* *And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.*

*Luke xxiii. 46.* *Father, into thine hands I commend my spirit.*

*John ii. 17.* *And his disciples remembered that it was written, the zeal of thine house hath eaten me up.*

## P S A L M S.

*Pf. lxi. 4.* They that hate me without a cause, are more than the hairs of mine head.

*Pf. cxxxix. 8, 9.* Let his days be few, *and* let another take his office. Let his children be fatherless, and his wife a widow.

*Pf. xxxiv. 20.* He keepeth all his bones, not one of them is broken.

*Pf. xvi. 8, 10.* I have set the Lord always before me: because *he is* at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption.

*Ver. 7.* Thou *art* my Son, this day have I begotten thee.

*Pf. cxlvi. 8.* The Lord openeth the eyes of the blind.

## New Testament.

*John xv. 25.* That the word might be fulfilled that is written in their law, They bated me without a cause.

*Acts i. 16, 20.* This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas. For it is written in the book of Psalms, Let his habitation be desolate, and, his bishoprick let another take.

*John xix. 36.* For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

*Acts ii. 25, 27.* For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover also, my flesh shall rest in hope, Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

*Acts xiii. 33.* As it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.

*Matt. ix. 30.* And their eyes were opened.

## P S A L M S.

## New Testament.

*Pf. xiv. 7.* O that the salvation of Israel *were come out of Zion !*

*Pf. xviii. 49.* Therefore will I give thanks unto thee, O Lord, among the heathen : and sing praises unto thy name.

*Pf. lxxviii. 15, 16.* He clave the rocks in the wilderness, and gave *them* drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers.

*Pf. viii. 6.* Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet.

*Ver. 2.* Out of the mouth of babes and sucklings hast thou ordained strength.

*Pf. lxviii. 18.* Thou hast ascended on high, thou hast led captivity captive.

*Pf. lxxxix. 8, 9.* O Lord God of Hosts, who *is* a strong Lord like unto thee ? or to thy faithfulness round about thee ? Thou rulest the raging of the sea : when the waves thereof arise, thou stillest them. §

*Pf.*

*Rom. xi. 26.* *There shall come out of Zion the deliverer.*

*Rom. xv. 9.* *As it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*

*I Cor. x. 4.* *And did all drink the same spiritual drink : For they drank of that spiritual Rock that followed them : and that Rock was Christ.*

*Eph. i. 22.* *And hath put all things under his feet, and gave him to be the head over all things to the church.*

*Matt. xxi. 16.* *Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ?*

*Eph. iv. 8.* *Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.*

*Mark iv. 39.* *And he arose, and rebuked the wind, and said, unto the sea, Peace, be still : and the wind ceased, and there was a great calm.*

Heb.

## P S A L M S.

*Pf. ii. 8.* Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

*Pf. xcvi. 7.* Worship him all ye gods.

*Pf. xlv. 6, 7.* Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness : therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. §

*Pf. cii. 25.* Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. §

*Pf. xcv. 3, 8.* For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth : the strength of the hills is his also. The sea is his, and he made it : and his hands formed the dry land. O come, let us worship and bow down : let us kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. §

## New Testament.

*Heb. i. 2.* Hath in these last days spoken unto us by his Son; whom he hath appointed heir of all things, by whom also he made the worlds.

*Heb. i. 6.* And let all the angels of God worship him.

*Heb. i. 8, 9.* But unto the Son he saith, Thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of thy kingdom : Thou hast loved righteousness, and hated iniquity ; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

*Heb. i. 10.* And, thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands.

*Heb. iii. 3, 8.* For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house. For every house is builded by some man ; but he that built all things is God. And Moses verily was faithful in all his house as a servant : But Christ as a Son over his own house. Wherefore as the Holy Ghost saith, To day if ye will hear his voice, barden not your hearts. §

Note. Those passages in the *Psalms* which evidently display the Divinity of Christ, I have marked thus §



## P S A L M S.

## New Testament.

of his hands : to day if ye will hear his voice, harden not your hearts, as in the provocation, as *in* the day of temptation in the wilderness. §

*Pf.* lxxviii. 41, 56. Yea, they turned back and tempted God, and limited the Holy One of Israel. They tempted and provoked the most High God, and kept not his testimonies. §

*Pf.* cx. 4. Thou art a Priest for ever, after the order of Melchizedek.

*Pf.* xl. 6, 8. Sacrifice and offering thou didst not desire, mine ears hast thou opened : burnt-offering and sin-offering thou hast not required. Then said I, Lo, I come : in the volume of the book *it is* written of me : I delight to do thy will, O my God : yea, thy law *is* within my heart.

*Pf.* lxxviii. 20. He that is our God, *is* the God of salvation ; and unto God the Lord *belong* the issues from death. §

*Pf.* vii. 9. For the righteous God trieth the hearts and reins. §

*not your hearts, as in the provocation, in the day of temptation in the wilderness.*

1 Cor. x. 9. *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.*

Heb. v. 6. *As he saith also in another place, Thou art a Priest for ever after the order of Melchizedek.*

Heb. x. 5, 6. *Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : In burnt-offerings, and sacrifices for sin thou hast had no pleasure : Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.*

Rev. i. 18. *I am he that liveth, and was dead ; and behold, I am alive for evermore, Amen ; and have the keys of hell and of death.*

Rev. ii. 23. *I am he which searcheth the reins and hearts.*

## P S A L M S.

*Pf. xl. 3.* And he hath put a new song in my mouth, even praise unto our God.

*Pf. xlv. 3, 4.* Gird thy sword upon thy thigh, O most mighty : with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness, and righteousness : and thy right hand shall teach thee terrible things.

*Pf. xxiii. 1, 2.* The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures : he leadeth me besides the still waters.

*Pf. ii. 9.* Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.

## New Testament.

*Rev. v. 9.* And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

*Rev. vi. 2.* And I saw, and behold a white horse ; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

*John x. 11.* I am the good Shepherd.

*Rev. vii. 17.* For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

*Rev. xix. 11, 16.* And I saw heaven opened, and behold, a white horse ; and he that sat upon him, was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he had a name written that no man knew but he himself : And he was clothed with a vesture dipt in blood : and his name is called THE

WORD

WORD OF GOD. \* *And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of Iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

\* John i. 1. Heb. iv. 12.

### Inferences.

1. THO' the ceremonial law is abolished, 'tis by no means useless to us: 'Tis a school in which we must be trained, if we desire to be *mighty in the Scriptures*. 'Tis a copious subject: The apostle *Paul*, a man justly admired for his eloquence, and whom we can't suspect of tautology, perswaded the *Jews* concerning *Jesus*, both out of the *law of Moses and the prophets, from morning till evening*, Acts xxviii. 23. We are not to look upon the *christian religion* as a new one; so far from that, it is the oldest in the world: the faith of the believing *Jew* under the law, and that of the *Christian*, are both the same: the *gospel was first preached to them*, Heb. iv. 6. It was preached to *Abraham*, Gal. iii. 8. but our evidence is doubled; we have first the *shadows*, and then the *substance*: and the better we are acquainted with those rituals that shadow'd *Christ*, the brighter we shall see that glorious *Sun of Righteousness* break forth, and eclipse those initiating ordinances, which were then to have an end: — an end as to the practice of them, but not to the STUDY of them.

2. THE greatest part of the *Psalms* appear to be prophetic of the Birth, Life, Miracles, Sufferings, Death, Resurrection, and Triumphs of the *Messiah*; and of the destruction of his and our enemies: and they likewise afford us the clearest proofs of his *Divinity*. All the prophets prophesied of *Christ*, and therefore 'tis no wonder that *David*, who was not only a great prophet, but likewise an eminent type of *Christ*, should record

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his

his actions ; this was his darling theme, and he was richly furnished for it by the Holy Spirit. *Abraham saw his day, and was glad*, but *David* expatiates and particularizes the glories of our great *Immanuel*. The afflictions, persecutions, and wars of *David*, which reach'd thro' his whole life, paved the way for that peace and rest his son *Solomon* enjoyed ; so herein, as well as in many other particulars, they are both eminently typical of our Lord Jesus Christ, whose warfare and sufferings opened the way to his peaceable reign above ; who after he had conquered his and our enemies, *sat down on the right hand of the Majesty on high*.——That the *Psalms* are suited to almost every case in the *christian life*, is evident, and consequently, to the circumstances of our Lord, when he sojourned here, *who was in all points tempted like as we are, sin only excepted*. This book, as well as other parts of *Scripture*, was his directory, as well as ours, he came to fulfil its precepts and prophecies ; and the Divine Spirit who indited it, and seals it to the consolation of believers, was poured on him without measure, to qualify him for the *arduous undertaking*. The promises, directions, and precepts, contained in this book, are not confined to *Christ*, except what relate to those actions which none but he could effect, but stand on record for the support, guidance, and consolation of the *Christian*, to the end of the world, who is to tread in his steps. —— The *Christian* here sees that exact conformity to the Divine will, and that perfect character so often described in the *Psalms*, to which he can make no pretensions, sit well on the holy *Jesus* ; and will endeavour to imitate him as far as he can ; but, as he falls very short, he lifts up his eyes with wonder and joy, and beholds the completion of the characters and prophecies of this book, in the glorious actions of his great Lord and Master ! and draws this most comfortable conclusion, *viz.* —— That the *unspeakable benefits* which arise thereby, are placed to his account.

3. As the *law* and the *prophets*, by which are understood the whole of the *old Testament*, are filled with predictions of *Christ*, and the greatest part of the *New Testament*, an account of the accomplishment of them, we may justly infer, that *Christ* is the *sum* and *substance* of both *Testaments* : and there's such an affinity between the word of *God* and *Christ*, that they both bear the same title, and in a variety of places 'tis difficult to determine which is more immediately meant. So that the various parts of the *Bible* unite in *Christ*, as so many lines  
drawn



drawn to a *center* ; and the Christian who has a real experience of this, must needs have strong ground for faith : he has **FIRST**, — The witness of the *Prophets*. — **SECONDLY**, — The witness of the *Apostles*, to the fulfilment of their prophecies in *Christ*. **THIRDLY**, — The witness of the *Spirit* in his own soul, and a *threefold cord is not quickly broken*. The *Christian's* hope is not that of the *hypocrite*, which shall perish ; 'tis a hope that *entereth into that within the veil*, and 'tis a hope he would not part with for ten thousand worlds.

## S E C T. II.

*The Law given by God to Moses at Mount Sinai, appears to be a Renewal of that he had given the Patriarchs before : with some additional Instructions.*

**T**HE worthies before the renewal of the law, are included with those under the law, Heb. 11. Their faith was the same : there never has been since the fall but one way to *heaven* ; and God has in every age afforded such supplies of knowledge and grace as his children stood in need of. If the *word of God* had not given us an account of their mode of worship, we could not with reason have supposed that men whom God favoured with his converse, could be unacquainted with his *laws* and *statutes* for upwards of *two thousand* years, but by comparing their *religious services*, we find them (so far as they are recorded) exactly tally with the *law* afterwards renewed.

### *Objection.*

“ As the most important parts of the *law* were given to the *Patriarchs*, what need was there of a renewal ? ”

### *Answer.*

MANY reasons may be given for the necessity of its renewal ; a few of which are as follow.

I. THE great increase of the people ; whereby God was pleas'd to give his *laws* under such regulations, and with such

additions, as should suit their present and future circumstances, and be a standing rule for the Jewish nation, to the coming of the *Messiah*.

2. As the children of *Israel* had been for a great number of years in bondage, and did not enjoy the free exercise of their religion, (at least for that part of the time that they were severely oppressed; as appears from what *Moses* said to *Pharaoh*, *Exod. viii. 26.* for their *sacrifices were an abomination to the Egyptians* : \* And had their religion been less odious to them, we may be well assured the *Egyptian* task-masters would not have permitted any avocation from business :) 'tis therefore no wonder if thro' disuse they should forget many parts of their own religion.

3. DIRECTIONS for building the *Tabernacle*, and appointing the service of it; likewise appointing *cities of refuge*.

4. FIXING the *Priesthood* to the tribe of *Levi*, and in the family of *Aaron*; and appointing the place of worship; first, in the *Tabernacle*, and afterwards in the *Temple*, at *Jerusalem*, the *mount Zion which he loved*. Before the renewal of the law the *first-born* of every family were *priests*.

5. IT was then committed to *writing*, and has thereby, under the *care of providence*, been preserved thro' all succeeding ages.

LET us take notice of a few instances, whereby it appears that men in the earliest ages of the world were not unacquainted with the divine *laws*.

1st. ABEL, we find *sacrificing*, and as we afterwards find it a divine injunction, we are sure he did it by divine direction. God does not adopt *human inventions*, and place them in the number of his *laws*: so far from that, the inventions of men, in matters of religion, are *exploded* through every part of the *Bible*. His sacrifice was a lamb or kid, a type of the *Lamb of God, who takes away the sins of the world*. And as we find *Adam's* son sacrificing, by divine appointment, it leaves us no room to doubt that those beasts were sacrificed by *Adam*, the skins of which cloathed him.

2.

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\* History informs us that the *Egyptians* paid religious adoration to some of the beasts the *Israelites* used in sacrifice.

2. NOAH, is commanded by God to take a certain number of *clean* and *unclean beasts* and *fowls* into the *Ark*. This must include a distinct knowledge of the *clean* and *unclean*, and likewise a comprehensive one, to reach through so great a part of the animal creation: And their being denominated clean or unclean, must be determined, by their being previously appointed by God either as fit or unfit for food or *sacrifice*: \* and we find him as soon as he came out of the *Ark*, offering of every *clean beast and fowl in burnt-offering*. And as *Noah* was instructed in the use of *sacrifices*, we have the greatest reason to suppose that he knew the use of *Incense*, Salt, &c. as they accompanied the sacrifices; tho' the directions for preparing the *Incense* is not recorded till after the renewal of the law.—*Noah* was also a *preacher of righteousness*; and this must include a considerable acquaintance with the divine *laws*, as well as their *spiritual signification*. † As God favoured the *Patriarchs* with frequent appearances, and revelations, (many more I doubt not than we have recorded) we can't suppose but they had many *promises* relating to the *Messiah*, besides the first. So *Enoch's* walking with God, includes the knowledge and practice of the *commandments* and *ordinances of the Lord*; and no doubt that *eminent Saint* was favoured with the same intimacy with God which other good men enjoyed, though there are no appearances to him recorded.

3. ABRAHAM, a man eminently favoured by God, and who is even called *his friend*, was well acquainted with the divine *laws*; or he could not have been qualified for the discharge of those important duties which God mentions with approbation, *viz. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do JUSTICE and JUDGMENT*, Gen xviii. 19. Both which are very comprehensive duties. We find him likewise acquainted with the divine institution of tithes, Gen. xiv. 20. and sacrifices, Gen. xxii. 13. so that it appears he understood both the *ceremonial* and *moral law*.

4.

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\* 'Tis generally thought that flesh was not eaten before the *flood*, as common food; but 'tis very probable that part of the *sacrifices* were eaten, as we afterwards find commanded.

† *Noah* was by divine commission a faithful preacher of moral righteousness, repentance and reformation, and of the righteousness which is by faith, of which he himself was an heir, and a preacher of the righteous judgments of God, *Dr. Guyse's Paraph. 2 Pet. ii. 5.*

4. JACOB, we find understood the use of *drink-offerings*, and the religious use of *oil*, Gen. xxxv. 14. Likewise the law relating to *tithes*, Gen. xxviii. 22.

5. JUDAH, was acquainted with the law that relates to marriages; he commands his son *Onan* to marry his brother's wife, in order to *raise up seed to his brother*, Gen. xxxviii. 8.

So that by collecting the fore-cited places of *Scripture*, it plainly appears the *Patriarchs* understood the substance of the law renewed by *Moses*; which was afterwards practis'd in a more pompous manner, in the *Tabernacle* and *Temple*.

#### Remarks.

1. THE History of the world for the first two thousand five hundred years is extremely short: there is nothing said of *Enoch's prophecy*, Jude xiv. or of *Noah's preaching*; 2 Pet. ii. 5. and we shall find it necessary in many other instances, to consult that part of the *word of God* which was written in succeeding times, in order to form a true judgment of the *Patriarchal ages*. — Their religion appears evidently the same with that of the true worshippers of God in every succeeding age, to the coming of the *Messiah*. And tho' the ceremonies of it were abolished by Christ, the essentials of it remain now, and ever will, as the foundation of our faith and hope. They had the same object of worship, — The same faith, — *Abel*, *Abraham*, and all good men in every age, had the same gracious habits wrought in their souls by the *Spirit of God*, which believers have now, and will all unite in the same song of praise above, viz. *Thou wast slain, and hast redeemed us to God by thy blood*, Rev. v. 9.

2. THAT *Abel* understood the spiritual meaning and intention of his *sacrifice*, is evident, from the account the *Apostle* gives of it in his epistle to the *Hebrews*, viz. *By faith Abel offered unto God a more excellent sacrifice than Cain*, Heb. xi. 4. And the *word of God* acquaints us, that *faith* cometh by *hearing*, and *hearing*, by the *word of God*, Rom. x. 17. either immediately or mediately, “so that faith is founded on some word, “and relies on a divine command or promise.” — And here we may observe the difference between *Cain* and *Abel's offering*, which shews the reason of their different reception by God;

and



and they nearly resemble the characters given of the *Publican* and *Pharisee*, Luke xviii. 10—14. *Cain* brought an offering of *first-fruits* in acknowledgement of the bounty of providence, but no sacrifice in acknowledgment of his own sinfulness and need of pardon: but *Abel's offering* manifestly includes the three following particulars,

1. A confession of sin.
2. His own inability to atone for it.
3. His faith in the *atonement of Christ*: of which his *offering* was a standing memorial thro' all the *Jewish dispensation*.

*Remark 3.* As the saints in the early ages of the world had not the *written Bible*, but were taught by *God himself*, in the knowledge of the same *laws* afterwards renewed by *Moses*, so of all other men, we can't suppose these ignorant of the true intention of them. And tho' the history of those times is extremely short, yet by enumerating the foregoing particulars, we find it sufficient to acquaint us with the following things, *viz.* That their *faith* was the same as ours, and built on the same foundation,—That they were taught by God himself,—That their mode of worship was the same with that continued through the whole *Jewish dispensation*,—That they have left bright examples, by their strong *faith* and holy walk, and are entered on the possession of that better country, even the *heavenly*, and into a *city which hath foundations, whose builder and maker is God*, Heb. xi. 10.

### S E C T. III.

*A brief explanation of some of the Jewish Sacrifices and Offerings, by comparing them with the Sufferings of Christ, recorded in the New Testament.*

| Types.                                                          | Explanation.                                                                   |
|-----------------------------------------------------------------|--------------------------------------------------------------------------------|
| " INCENSE, a rich perfume used in sacrifices, was a composition | " THE <i>Intercession of Christ</i> : and likewise typified the <i>compli-</i> |

| Types.                                                    | Explanation.                                                                                                                                                                               |
|-----------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>fusion of various aromatics,</i><br>Exod. xxx. 34, 35. | plicated perfections both in his person and actions, which make his intercession prevalent.                                                                                                |
| The Burnt-offering.                                       | THE <i>wrath of God</i> , which <i>Christ</i> endured. Tho' other offerings, which had part of them burnt in the fire, represented the soul-sufferings of <i>Christ</i> , as well as this. |
| The Sin offering.                                         | CHRIST was made sin for us, 2 Cor. v. 21. <i>He appeared to put away sin, by the sacrifice of himself</i> , Heb. ix. 26.                                                                   |
| The Peace-offering.                                       | CHRIST made peace <i>through the blood of his cross</i> , Coloss. i. 20.                                                                                                                   |
| The Meat, and Drink-offerings.                            | MY <i>FLESH</i> is meat indeed, and my <i>BLOOD</i> is drink indeed, John vi. 55.                                                                                                          |
| The Free-will-offerings.                                  | CHRIST offered himself freely. <i>Lo, I come to do thy will</i> , O God, Heb. x. 9.                                                                                                        |
| The Passover. *                                           | CHRIST <i>our passover</i> is <i>sacrificed for us</i> ." 1 Cor. v. 7. §                                                                                                                   |

## Remarks.

1. " The sacrifice of *Christ* includes in it the virtues and " qualities of all the other sacrifices, with this advantage,  
" viz.

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\* " The Passover was roast with fire, to note the sharp and dreadful pains which *Christ* should suffer, not only from men, but from God also.  
§ As the destroying angel passed over the houses marked with the blood of the paschal lamb, so the Wrath of God passes over them whose souls are sprinkled with the blood of *Christ*."

“ viz. that it contains the substance of what they were the shadows.” We are informed, Gen. viii. 20, 21. that *Noah offered burnt-offerings, and the Lord smelled a sweet savour*: and though this expression is very often used, ’tis never annexed to any but the *burnt-offering*, or some other offering, that had part of it burnt upon the altar of *burnt-offering*, with *Oil, Incense, Salt, &c.* and is called an *offering made by fire of a sweet savour unto the Lord*. Lev. iii. 5. There are several things forbid to be burnt on the altar, and among the rest is *Cain’s offering*, viz. The first-fruits. *As for the oblation of the first-fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour*, Lev. ii. 12. The usage of this expression under the law, leads us to see the beauty and propriety of the same expression in the New Testament, viz. *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering, and a sacrifice to God for a sweet-smelling savour*, Eph. v. 2.

2. THE *Bullock* and *Goat* for the *sin-offering*, whose blood was brought into the Holiest of all, on the great anniversary day of atonement, were burnt without the camp. *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the Gate*, Heb. xiii, 11, 12. Burning the beasts afford us a lively emblem of the soul-sufferings of our Lord *Jesus Christ*. The wrath of God, which is frequently represented by *fire*, entered deep into his soul, when he cried upon the cross, *My God, my God, why hast thou forsaken me?* ’Tis worthy observation, that *oil* and *frankincense* were forbid to be used both in the *sin-offering*, and *jealousy-offering*, Lev. v. 11. Numb. v. 15. and one is explained by the other, viz. *bringing iniquity to remembrance*: plainly intimating, that there was no mercy, benignity, &c. (of which *oil* is an emblem) extended towards our Lord when he was made an *offering for sin*. Neither his various perfections (represented by *frankincense*) were to be regarded, so as to alleviate his sufferings, when he paid the *full price* of our *redemption*, and drank even the dregs of the bitter cup of his *Father’s wrath*.

3. INCENSE, by which is represented the *Intercession of Christ*, is never said to be a sweet-smelling savour, unless where it is joined to a sacrifice or offering made by fire, and then the whole of the offering, incense included, is said to be so: and the incense which was carried into the *Holy of Holies*, was burnt

with the fire taken off the altar of *burnt-offering* : which plainly intimates, that the *Intercession of Christ*, without his *sacrifice*, would not have been effectual ; but both together, make his offering a *sweet smelling savour unto God*.—How vain then, are the hopes of those deluded creatures, who leave out the *atonement of Christ*, and expect to find acceptance with God, from something done by themselves ; when, even the *Intercession of Christ* could not be prevalent with God for us, without full satisfaction first given to *divine Justice*.

4. WE may in some measure judge of the heinous nature of *sin*, by the bitter sufferings *Christ* endured to expiate it. How dreadful then is the condition of those who make a mock at it, or think it so trifling that God will easily overlook it, and are unconcerned about the consequences of it ! Not considering, that *the wicked shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation ; and shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb*, Rev. xiv. 10. Oh ! *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little* : BLESSED are ALL THEY THAT PUT THEIR TRUST IN HIM ! Ps. ii. 12.

#### S E C T. IV.

*A few Instances wherein the Prophecy in Deut. xviii. 15. was fulfilled, viz. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me.*

##### MOSES.

“ The deliverer from *Egypt*,  
Exod. iii. 10.

The man *Moses* was very meek, above all men which were upon the face of the earth, Numb. xii. 3.

##### CHRIST.

“ The deliverer from *sin* and *Satan's* bondage, Heb. ii. 14, 15.

I am meek and lowly in heart, Matt. xi. 29.



## MOSES.

*Pharaoh* fought the life of *Moses*. Exod. ii. 15.

*Moses* fled from *Egypt*.

*Moses* refused to be called the Son of *Pharaoh's* daughter, and have the kingdom on condition of being an Idolater ; choosing the reproach for *Christ*, Heb. xi. 24, 25.

*Moses* instituted the *Passover*, a type of the ensuing *Deliverer* and *deliverance*, Exod. xii. 3.

*Moses's* typical deliverance produced a new *Æra*, Exod. xii. 2.

*Moses* gave *Manna*, the typical bread, Exod. xvi. 4.

*Moses* gave water out of the *rock*, Num. xx. 11.

*Moses* fasted forty days in the *Mount*, Exod. xxxiv. 28.

When *Moses* came down from the *Mount*, the skin of his face shone, Exod. xxxiv. 35.

*Moses* was born and sent at a time when the *Church* was in slavery to *Heathens*, and in great danger of being seduced by their false worship.

## CHRIST.

*Herod* the life of *Christ*, Matt. ii. 16.

*Christ* to *Egypt*, Matt. ii. 13.

*Christ* refused all the kingdoms of the world, choosing the glory that was before him, Matt. iv. 8, 9. Heb. xii. 2.

*Christ* instituted his holy supper, a memorial of the *real deliverance*, Matt. xxvi. 26.

So did *Christ's* real deliverance.

*Christ* gave the true bread, John vi. 58.

*Christ* gives the water of life, John iv. 14.

*Christ* fasted forty days in the wilderness, Luke iv. 2.

When *Christ* was transfigured, his face shone as the *Sun*, Matt. xvii. 2.

*Christ* came when the *Jews* were under the *Roman* yoke, and were greatly sunk into error and wickedness,

## M O S E S.

*Moses* had *Aaron* to introduce him, *Exod.* iv. 16.

*Moses* worked miracles before the *Israelites* and *Egyptians*, as a proof of his divine mission.

The people sometimes blessed, and sometimes were ready to stone *Moses*.

*Moses* was an *Intercessor*, in behalf of the children of *Israel*.

*Moses* conducted the children of *Israel* thro' the wilderness, to the borders of *Canaan*, *Deut.* xxix. 5."

## C H R I S T.

*Christ* had *John* to usher him, *Matt.* iii. 3.

So did *Christ* before the *Jews* and *Romans*.

Such was the behaviour of the people towards *Christ*.

*Christ* is our *Intercessor*.

*Christ* conducts his people thro' the wilderness, and brings them safe to the heavenly *Canaan*, *Isai.* lv. 4. *Pf.* lxxiii. 24."

MOST of the eminent *saints* and *prophets* under the *Old Testament* were types of *Christ*, but "*Moses* appears to have been the most eminent figure of *Christ* that ever was,—In the danger that attended his infancy,—In the special care that God took of him,—In his excellent qualifications,—In the divine authority of his office and laws,—In his miraculous way of confirming them, and in the intimacy of his acquaintance with God." *Dr. Guyse's Paraph.* *Acts* vii. 22.

## S E C T.

## S E C T. V.

*A few Passages collected from the Scriptures,  
which illustriously display the Divinity of Christ.*

**E**XOD. xix. 2, 3. Israel camped before the mount,  
and Moses went up unto GOD.

*Exod. xxxiv. 1, 2,—5.* And the LORD said unto  
Moses, hew thee two tables of stone, &c. and be ready  
in the morning, and come up in the morning unto  
mount Sinai, and present thyself there to me, in the  
top of the mount. And the LORD descended in the  
cloud, and stood with him there, and proclaimed the  
name of the LORD.

*Exod. xxxiii. 11.* And the LORD spake unto Moses  
face to face, as a man speaketh unto his friend.

*Exod. xix. 11.* For the third day the LORD will  
come down in the sight of all the people upon mount  
Sinai.

*Exod. xxiv. 9, 10.* Then went up Moses and Aaron,  
Nadab and Abihu, and seventy of the elders of Israel.  
And they saw the GOD of ISRAEL.

*Neb. ix. 5, — 13.* Stand up, and bless the LORD  
your God for ever and ever; and blessed be thy glo-  
rious name, which is exalted above all blessing and  
praise. Thou *even* thou art LORD alone, thou hast  
made heaven, the heaven of heavens with all their  
host, the earth, and all therein, the seas, and all there-  
in, and thou preservest them all, and the host of hea-  
ven worshippeth thee. Thou *art* the LORD the God,  
that didst choose Abram, and broughtest him forth  
out of Ur of the Chaldees, and gavest him the name  
of Abraham: And shewedst signs and wonders upon  
Pharaoh, And thou didst divide the sea before them.  
Moreover, thou leddest them in the day by a cloudy  
pillar, and in the night by a pillar of fire. Thou camest  
down also upon mount Sinai, and spakest with them  
from heaven.

*This is he (Moses) that was in the church in the wilderness with the ANGEL that spake to  
him in the mount SINAI, Acts vii. 38.*

*Exod. iii. 2, — 6.* And the ANGEL of the LORD appeared unto him in a flame of fire out of the midst of a bush. And when the LORD saw that he turned aside to see, GOD called unto him out of the midst of the bush, and said, Moses, Moses, And he said, here am I. And he said, draw not nigh hither : put off thy shoes from off thy feet, for the place where thou standest is holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face : for he was afraid to look upon God.

*The same did God send to be a ruler and a deliverer by the hands of the ANGEL, which appeared to him in the bush, Acts vii. 35.*

*Mark xii. 26.* Have ye not read in the book of Moses, how in the bush God spake unto him.

*Gen. xvii. 1, — 3.* And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* THE ALMIGHTY GOD ; walk before me, and be thou perfect. And Abram fell on his face, and God talked with him.

*Gen. xii. 7.* And the Lord appeared unto Abram, and said, unto thy seed will I give this land.

*Gen. xxvi. 2.* And Isaac went unto Abimelech king of the Philistines, unto Gerar. And the Lord appeared unto him.

*Gen. xxxv. 1.* And God said unto Jacob, arise, go up to Bethel, and dwell there : and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

*Gen. xxxv. 9, — 11.* And God appeared unto Jacob again, when he came out of Padan-aram ; and blessed him. And God said unto him, I *am* GOD ALMIGHTY, &c.

*Hof. xii. 4, 5.* Yea, he had power over the ANGEL, and prevailed : he wept and made supplication unto him : he found him *in* Beth-el, and there he spake with us. Even the LORD GOD of HOSTS, the LORD *is* his memorial. <sup>a</sup>

*Ifai.*

<sup>a</sup> *Exod. iii. 15. Neh. ix. 6.*



*Isai. ix. 6.* For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The MIGHTY God, The everlasting Father, the Prince of peace.

*Judges xiii. 17,—22.* And Manoah said unto the *Angel* of the *Lord*, what is thy name? And the *Angel* of the *Lord* said unto him, why askest thou thus after my name, seeing it is secret, or wonderful? So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the *Lord*: and the *Angel* did wonderously, and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the *Angel* of the *Lord* ascended in the flame of the altar: And Manoah and his wife looked on, and fell with their faces to the ground. And Manoah said unto his wife, we shall surely die, because we have seen God.

But his wife said unto him, if the *Lord* were pleased to kill us he would not have received burnt-offering, and a meat-offering at our hands, nor would at this time have told us such things as these, ver. 23.

IT is evident the *Angel* before mentioned is a *divine Person*, he's expressly call'd *JEHOVAH* in the *original*, in every place *above mentioned* where the word *LORD* is used; which is an incommunicable name of God, *Pf. lxxxiii. 18.* \* And that the appearances of God under the Old Testament dispensation, was *God the Son*, a variety of Scriptures abundantly testify.

THERE are several other appearances of *Christ* in the form of our nature, recorded, besides those already taken notice of, viz. *Gen. xxxii. 24 — 30.* And *Jacob* was left alone: and there wrestled a man with him, until the breaking of the day. And *Jacob* called the name of the place *Peniel*: for I have seen God face to face.

{ Gen. xviii. 2.  
Josh. v. 13.  
Dan. iii. 25.  
Judg. xiii. 10, 11. }

WE

\* *Isai. ix. 6.* \* Likewise, *Isai. xlv. 5, 6.* where the word translated Lord, is *Jehovah*.

We are informed by those verses quoted from *Nehemiah*, that it was the same *Divine Person*, who descended on mount *Sinai*, which led the *children of Israel* through the *wilderness*; and this evidently appears to be the *Lord Jesus Christ*, and opens a rich display of such glorious works, which none but Almighty power could effect. The Psalmist elegantly describes it, Ps. lxxviii. 7, 8. *O God, when thou wentest forth before thy people, when thou didst march through the wilderness. Selah. The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the G O D of I S R A E L.* And Ps. lxxviii. 12, &c.

THE *New Testament* likewise abounds with proofs of the Divinity of *Christ*; a few of which, you have in the following parts of it:

|                |                    |
|----------------|--------------------|
| John i. 1.     | Heb. i. 3—8.       |
| chap. x. 30.   | 1 John, v. 7.      |
| Rev. i. 8, 11. | Rom. ix. 5.        |
| Phil. ii. 6.   | Coloss. i. 16, 17. |
|                | chap. ii. 9.       |

#### *Inference.*

THE closer we examine the *Scriptures*, the stronger we shall behold the condescension and love of our great Redeemer. A few instances of it we have in the foregoing *Scriptures*; and tho' we are not favoured with the appearances of *Christ* now, which the *Old Testament* saints enjoyed, nor with his bodily presence, which his disciples and others enjoyed in the days of his flesh, (nor indeed need it, as we have a perfect revelation of God's will) yet, he is with his people to the end of the world; (*I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever*, John xiv. 16.) and has in every age afforded such supplies, as were best suited to the wants of his children; to strengthen their faith, and carry on the divine work in their souls. The love of *Christ* is the foundation of all true religion: *We love him, because he first loved us*, 1 John, iv. 19. This love sets all the springs of the soul in motion; and he who has felt the constraints of it, is well convinced that the *christian religion* is not lifeless, speculative, and imaginary; but quickning, transforming, and real: and the same motives that produce his gratitude, love, and

obedi-

obedience, will prevent his giving way to sin. — *Unthankfulness and unholiness go together.* 'Tis certain he has not an equal sense of this love at all times, in this imperfect state ; though 'tis immutable on God's part. A thousand avocations and snares, interrupt, and often entangle his soul : but at times he's disengaged from almost every fetter, and this love is again *shed abroad in his heart by the Holy Ghost*, Rom. v. 5. he again beholds his glorious Redeemer, as the *chief among ten thousand, and altogether lovely.* — Love is *strong as death* : 'tis this overcomes all difficulties, and makes hard things easy : If a man can be brought even to lay down his life for another, Love is the motive ; and when it is divine, 'tis the spring of all true goodness ; and the more we have of it, the nearer we resemble the glorious *Author* of our being : *God is love*, 1 John, iv. 16 — A religion that is not animated by the *love of Christ*, will neither *honour God*, nor *profit the soul*. 'Tis this softens our hard hearts, — checks the force of sin, — stops the progress of unbelief, — counterworks the enemy of souls, and reduces rebels to obedience. The *love of Christ* is the delightful theme of the *christian* now, and when his capacity of receiving shall be enlarged, this *love* shall keep pace with it ; its *Fountain* is eternal, and can never be exhausted.

## S E C T. VI.

*A View of some inanimate Things, by which  
Christ is represented in Scripture.*

### B R E A D.

**J**OH<sup>N</sup> vi. 35, 58. I am the Bread of life. He that eateth of this Bread, shall live for ever.

### R O C K.

*Pf.* lxii. 1, 2. My soul waiteth upon God ; he only is my rock.

*Pf.* xviii. 2, 31. The Lord is my Rock, and my fortress, and my deliverer. For who is God, save the Lord ? or who is a Rock, **SAVE OUR GOD ?**

1 *Cor.* x. 4. They drank of that spiritual Rock that followed them, and that Rock was Christ.

*Matt. vii. 24.* Therefore whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a Rock.

V I N E.

*John xv. 1, 4, 5.* I am the true Vine, and my Father is the husbandman. Abide in me, and I in you. As the branch cannot bear fruit of ITSELF, except it abide in the VINE: no more can ye, except ye abide in ME. I am the Vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: FOR WITHOUT ME YE CAN DO NOTHING.

T R E E.

*Gen. ii. 9.* The Tree of life also in the midst of the garden.

*Rev. ii. 7.* To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God.

*Rev. xxii. 1, 2.* And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and of either side of the river, *was there* the Tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the Tree *were* for the healing of the nations.

F O U N T A I N.

*Zech. xiii. 1.* In that day there shall be a Fountain opened to the house of David, and to the inhabitants of *Jerusalem*, for sin, and for uncleanness.

*Pf. xxxvi. 9.* For with thee *is* the Fountain of Life.

*Rev. xxi. 6.* I am ALPHA and OMEGA \*, the beginning and the end: I will give unto him that is a-thirst, of the Fountain of the water of life freely.

*John vii. 37.* If *any* man thirst, let him come unto ME, and drink.

D O O R.

*John x. 9.* I am the Door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

W A Y.

*John xiv. 6.* I am the Way, and the truth, and the life: no man cometh unto the Father but by me.

*Heb.*

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\* Compare it with *Isai. lxiv. 6.*



*Heb. ix. 8.* The Holy Ghost this signifying, that the Way into the holiest of all, was not yet MADE MANIFEST † while as the first tabernacle was yet standing.

*Heb. x. 20* Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and LIVING WAY, which he hath consecrated for us, thro' the vail, that is to say, his flesh.

### C O R N E R - S T O N E .

*Pf. cxviii. 22.* The Stone *which* the builders refused is become the head Stone of the corner.

*Isai. xxviii. 16.* Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a TRIED STONE, a precious Corner-stone, a SURE FOUNDATION.

*Eph. ii. 20.* And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-stone.

### T E M P L E .

*John ii. 19, 21.* Destroy this Temple, and in three days I will raise it up. But he spake of the Temple of his body. \*

### S U N .

*Pf. lxxxiv. 11.* For the Lord God *is* a Sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

*Mal. iv. 2.* Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings.

### Inferences.

We can't collect the characters in *nature* by which *Christ* is represented, from any part of the *Bible*, but they afford us bright displays of his *Divine Power*, Goodness and Love; and he has accommodated himself in the most familiar manner to our understandings. The better we are acquainted with their properties, the more enlarged will be our pleasure, when the *Divine Spirit* applies any of their titles, as suited to our parti-

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cular

† 1 Tim. iii. 15.

\* The *Tabernacle* and *Temple* were both of the same use and significance, and were both typical of *Christ's human nature*, *Heb. viii. 2.* The Divinity dwelt emblematically in the *Tabernacle*, and afterwards in the *Temple*; but really in *Christ*. For in him dwelleth all the fulness of the Godhead bodily. *Coloss. ii. 9.*

cular wants. However an harmonious disposition of words may please the ear, if they are not annexed with suitable Ideas, the pleasure is only transient; 'tis these alone are likely to mend the heart, because they leave an *Image* on the mind. 'Tis the method *Divine Wisdom* has taken to instruct us, and is the only medium of conveying knowledge in our present embodied state.

## S E C T. VII.

*A few Observations on the latter Part of Isai.*

xxx. i. They look not unto the holy One of Israel. *Which Words, tho' few, acquaint us with the true cause of the Miscarriages of Mankind, from first to last: and is exemplified in Two Particulars: I. In Adam. II. In his Posterity. Likewise the contrary Character of the Christian.*

*Observation 1.*

**A** G R O W I N G improvement in knowledge and Grace is the perfection of the christian state below, and would (in all probability) have been the perfection of innocent nature, if man had not fell. Though at the believers entrance into the heavenly world he'll be entirely happy, yet, 'tis very reasonable to suppose that his knowledge and joys will be increasing, even there.—The three first chapters of *Genesis* inform us, that God conversed with *Adam* in paradise, in order to his instruction; and the same that makes up the happiness of the future state, viz. An intimacy with, and enjoyment of the blessed God, would, as often as man had been favoured with it here, have added the highest relish to his other enjoyments, and better prepared him for the world above.—We quite mistake the design of our creation, if we suppose that after God had created man, he gave him a certain proportion of knowledge, that his intercourse with heaven was then to be shut up, and was to receive no farther communications or instructions from his *Maker*, and that the noblest pleasures he was to enjoy here, were merely contemplation and reflection on the works of creation, and so to deduce principles from them for the rule of his actions. Tho' these, after we have been acquainted

quainted with their *true design*, may afford us many useful lessons, yet *Adam* stood in need of, and really had, a much better *instructor* than the meer light of nature. Man was form'd by God for the participation of much higher privileges and honours, even the enjoyment of himself here, and hereafter; and was frequently favour'd in converse with him: *His delights were with the sons of men*: Prov. viii. 31. and by his endearing communications of knowledge and grace, (had man continued innocent) would have ripened him for a more near and intimate enjoyment of him; and (tis most likely) would have translated him to that world, where he displays his *brightest glories*.—But he listned to the *deceiver*, wanted to be INDEPENDENT, and *instead of looking up for divine protection*, threw himself out of it, and turn'd rebel: Pride, enmity against God, &c. were the immediate consequences of it, and as a proof that this was the case, not only the *word of God*, but our own hearts answer as face to face in a glass.

2. THAT mankind ever since the *fall* have trod in the steps of their father *Adam*, and *like him miscarry*, because they LOOK NOT UNTO THE HOLY ONE OF ISRAEL, for divine aids; (without which, 'tis impossible, either to set out right, or *persevere* in religion) but voluntarily enter into the service of *sin* and *Satan*. They, instead of *looking to God*, turn their backs upon him, instead of going to God, run from him, and that this is the practice of mankind before conversion, the *word of God* and our own experiences testify.

AND since this is the case, how should it be possible for a soul surrounded with ignorance, beset with dangers, and expos'd to every temptation, to get safely thro' the mazes, difficulties, and snares of life, without some *unerring hand* to guide it, and some *kind and powerful hand* to support it.

3. THE contrary of the foregoing charge eminently appears in the *christian*; for as soon as God gives an effectual turn to the heart, the intercourse is again opened between God and the believing soul; and he as naturally looks up to his *heavenly Father*, for guidance, support, &c. as children do to their natural fathers; and they are so sensible of their own ignorance and weakness, that they desire not to go a step without his direction. They know the necessity of continual aids from above, in order to maintain the divine life in their souls, and make them fruitful; and so far from wanting to be *independent*, they

dread the thoughts of it ; as they well know their security amidst the many temptations and snares they are exposed to, depends on the *Divine protection* \*. How would the believer's happiness be decreased, if God was to give him such a sufficient stock of grace, &c. at once, as should be able to conduct him thro' life, and even assure him of his safe arrival to heaven ; and then say to him, " I will for the future dispense " with thine attendance : the good man would not be able to " bear such a dismissal." But, God is as wise and good in the management of this, as in all his other dispensations : And herein is shewn amazing condescension and kindness, that we are permitted at all times to come to a *Throne of grace*. Here the burthened soul finds relief, and the wounded soul gets healing. " Lord, does the believer often say, 'tis indeed " *good for me to draw near unto thee*. What is my great final " hope, but to dwell in a state of everlasting nearness ? In the " mean time, the nearer I am to thee, the more of heaven is " brought down to earth ; the more I enjoy of thee, the more " do I enjoy myself, and relish my being. I make my visits " to thy throne, not merely to pay a homage which thou " requirest, but to seek an entertainment which I prefer to any " other." And as the *christian* is in part renewed in every faculty of his soul, and approaches in some small degree to that perfection in which man was at first created, (tho' he'll never fully attain it in the present life,) so, what makes up the happiness of the christian, gives us an Idea of what must have been the happiness of man in innocence, which, (as I before observed) was an intercourse and communion with the blessed God, continual dependance on him, conformity to him, and a growing

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\* INDEPENDENCY would be our inevitable ruin, tho' 'tis what vain man is so fond of. 'Tis to God we are and must be indebted, for every natural as well as spiritual endowment. 'Tis *he that teacheth man knowledge*, Ps. xciv. 10. Even the husbandman *his God doth instruct him to discretion, and doth teach him*, Isai. xxviii. 26. *He giveth wisdom unto the wise, and knowledge to them that know understanding*. Dan. ii. 21. *Both riches and honour come of him*, 1 Chron. 29. 12. What have we that we have not received ? and if we have received it, let us not glory as if we had not received it, 1 Cor. iv. 7. How should the consideration of this curb our pride, and teach us to resolve all that's valuable in us, or about us, into the good pleasure of God ; and as constant supplies of every kind are necessary for our well-being, should teach us to look up to the author and dispenser of them, for such proportions as he knows are best for us : and we should not only remain satisfied with the allotments of providence, but rejoice in them : And if we can see the divine hand in the distribution of our blessings, this will be an ingredient which will add the highest relish to them.



growing acquaintance with divine and spiritual things. When these lose the sensible manifestations of God's presence, it robs them of their joy, they lament it, and earnestly desire its return, as 'tis impossible for them to be happy without it. Tho' the *Sun* is every day in the firmament, yet, when clouds intercept it, its enlivening beams are lost to us; so it fares with the *christian*, when clouds and darkness intervene between him and his God, he's uncomfortable, and afraid of every surrounding danger.

### C O N C L U S I O N.

As the *Bible* contains those things which are of the last importance to us, how diligent and attentive should we be in the perusal of it! Let us imitate the conduct, and so merit the character of the *Bereans, who searched the Scriptures daily*, Acts xvii. 11. — 'Tis a book the Divine Author has calculated for the benefit of all, from the lowest to the highest genius; and one would imagine that a book which contains a *Divine Revelation*, should excite our desire to be acquainted with its contents: none can read it without being wiser, but some read it, and are little better, because its contents do not reach the *heart*: If you expect any real advantage from sacred truths, you must beg of God to make them your own, by a personal experience. — I have collected a few passages from the *Sacred Volume*, that suit the christian in various circumstances, and directed you where to find them; turn to your *Bibles*, and read them in their connection. Those of you who have not the help of a *concordance*, will find great advantage by attending to the margin of your *Bibles*, *comparing spiritual things with spiritual*: and if our *delight is in the law of the Lord*, we shall *meditate therein*, with growing improvement. May the Divine Spirit, who teacheth to profit, *open our understandings to understand the Scriptures!*

F I N I S.

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The first of these is the fact that the  
 Government has been unable to secure  
 the necessary funds to carry out its  
 policy of non-interference. This is  
 due to the fact that the Government  
 has been unable to secure the necessary  
 funds to carry out its policy of non-  
 interference. This is due to the fact  
 that the Government has been unable  
 to secure the necessary funds to carry  
 out its policy of non-interference.

4 AP 65

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